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"Creeds without Virtue are Paltering Vanities."

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THE BETTER WAY.

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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, March 1, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson.

Reported for The Better Way by J. W. Powell.

"Would it not be better to separate occultism from Spiritualism?"

It depends entirely upon what you understand to be the meaning of the words occultism and Spiritualism. To some minds Spiritualism is only another name for a religious belief, in which they are as narrow and contracted as they ever have been when worshipping the less liberal forms of religion. To some Modern Spiritualism is only a change of name, but not in any sense a change of life, or mode of thought.

Occultism, on the other hand, is the study of occult law that underlies all forms of religion, and in fact expresses itself directly in and through every form of human life; it may be among the most sectarian; it may be among those who have no religious belief at all. The priest may practice it by coming in accord with an occult law, and the infidel and atheist, without realizing what he is doing, may follow out the same course of action.

Now, if you mean to ask if the limited Spiritualism of the past ought to be separated from occultism of the present, I answer that they have never been united, and consequently no separation is possible. But if you mean larger understanding of the word Spiritualism is to be separated from the understanding that you have of occultism, I should answer that it were possible to separate the one from the other, since they are all books of the same volume, one a little further removed from the alphabet than the other.

Thousands of people who could never comprehend occultism in the beginning, are by careful study of Spiritualism made ready for the occult and theosophic truth. Nearly all that you know of occultism to day has come as a subsequent result of the study of modern Spiritualism, and albeit that sometimes the occultists and the teachers of theosophy have repudiated Spiritualism, it is only in the sense that you have repudiated many of the Ideas of God, Jesus and the Bible, which your more extended knowledge showed you were insufficient, and because they were replaced by a higher, a grander and broader thought upon the self-same subject.

We hold that occultism, theosophy and Spiritualism are the three angles of the great triangle around which humanity forms a circle. Those who are beginning will stop at the first angle, and that is Spiritualism; those who are advanced will stop at theosophy; those who are still more advanced will stop at occultism, and the occultist will contain within his mind all that theosophy and all that Modern Spiritualism can teach.

I regret to say, from close observation, that while we are condemning the fossils in the orthodox church, we had better try and re-embodiment and revivify some of the fossils in the spiritualistic ranks. Some persons years ago believed that spirits could produce a rap on the

table, and for the last fifty years they have been listening to that one rap; they have never learned anything outside of it. Some other people have learned that their friends could communicate with them, and aside from the enjoyment of the pleasure of their return, they have learned nothing of the great scope and breadth of the subject of Spiritualism.

Now, then, those who are in theosophy and occultism are outside of mere personalism and here entered the broader realm of principle, which is by far the nobler of the two. The persons who simply believe in Spiritualism because they get communications from their friends are only Spiritualists so far as they enjoy themselves, but they are not prepared to make any sacrifices for the great truth of Spiritualism. There are many in the world to-day that are willing to pay for the Spiritualism that they can enjoy, or that concerns them, that would not do a thing to make some body else enjoy Spiritualism or raise the standard of truth where all the world might see and understand it. That is personalism. We need to get out into the broader realm of an impersonal belief where we shall know what the law is, and where when we receive a communication we shall only perceive the application of that law. Occultism and theosophy are the very best friends that impersonal Spiritualism can possibly have, and you can never separate one from the other.

"How is the higher development attained?"

The higher development is attained in several ways, first of all by the desire for it, next by the effort to realize that desire by earnest endeavor and effort. Some persons sit and wait for a mission to come to them from heaven, and methinks that they will wait a long time before any mission ever comes; for those who are worthy of a mission are those who are live enough to perceive a work to be done and then to go earnestly about it. To imagine that God, the great ruler of the universe, is watching over the world, seeking out here and there a man or woman upon whom to bestow greatness, make a sad mistake. Easy as it may seem for some persons to do certain forms of work, everything that has ever been done in the world has been accomplished only through earnest and determined endeavor. You may have a genius or talent for certain kinds of work. I care not how great that ability may be, all the same it will require long years of effort and of sacrifice to fit yourself before that genius can fully be expressed. Those who are the hangers-on of life, who fold their hands and dream all day long of the great things that they are going to do tomorrow never amount to anything. They are very pleasant to listen to, but it all ends in wind that blows no good to any one, not even to themselves. The earnest worker has little time to talk; those who are forever building castles in the air are the ones who never lay the first stone for the foundation of one on earth; but if realizing that there is a higher estate, you earnestly desire a result to come, then you have prepared the soil of your own mind for it. And how can we desire a higher estate? If I study my own nature and I find that I am selfish, I know that selfishness must be a higher condition. If in studying my own nature I find that I am unjust, I am bitter, I am at enmity with those who do not agree with me, then judge so far as I am unjust, as far as I am embittered and at enmity, so far am I away from that state where justice and brotherly love, and kindness of spirit exist. How can I attain the higher estate? By leaving unsaid the bitter word, by leaving undone the unkind act; then I have arrived to a higher estate at once.

I often hear people say that they are so sensitive that they cannot mix up with this person and the other, and they cannot go and talk to people, nor go among the poor or look after the unfortunate; because they are so sensitive. Such are trying to make an excuse for downright laziness, and they call it sensitiveness. (Laughter) Sometimes there isn't much difference between the two words, I admit. But really, if you perceive a misfortune that you have within yourself the power to overcome, you will attain the higher development by overcoming it, is the simplest thing in all the wide world. You may grow in a society by always being the one to pour the oil upon the waters. In every society there are storms that rise, winds that will blow; sometimes the lightnings flash and the thunders roar, and sometimes there is a severe storm. Now those who hold their faith in the storm, those who seek to exert a quiet influence are the ones who are gaining a higher growth in that society. In the home troubles will come equally the same. The husband and the wife and the children may not always be in accord with each other, but the one who preserves the kindest spirit and the one who keeps the most complete equilibrium and the one who is the most patient and enduring, is the one who has attained the highest state of spiritual growth.

"How many kinds of Spiritualism are there?"

Could you tell me, madam (addressing the president), how many Spiritualists there are in the world? They say that there are eleven million Spiritualists; then if there are, there are eleven million different kinds of Spiritualism. For every man and every woman has a different definition for themselves, which they change every time that the wind changes.

A thoroughly religious person will talk to you about Christian Spiritualism, will roll their eyes up in devout earnestness to heaven and thank God, as the Pharisee of old did, that he is not like other men, and declare that he believes in pure, unadulterated Christian Spiritualism. Well, I could never understand what was meant by the word Christian Spiritualism. You may as well talk about sweet sugar or sour vinegar, as to talk about Christian Spiritualism; for if you are a Spiritualist you contain within yourself all that Christianity can teach and very much more, if you fully understand the meaning of the word Spiritualism. I have said before this, that when you try to strain your Spiritualism through the Christian sieve, you will either break the sieve or lose theism, one or the other. Therefore to the friend who is a Christian scientist, I would say that you are trying to make the bottle respectable by the label that you put on it. I do not think it will be a great success.

Then there are other persons who call themselves spiritual reformers and who take up the various phases of reform as people do a hobby and ride about the town upon it, declaring that their peculiar idea was Spiritualism. We have had a great many thousand persons like that who have sprung up, and they were going to have a reform in marriage, in temperance, in all these different questions of the day, and their peculiar ideas were foisted upon Spiritualism, when in reality they had no connection with the subject save as that subject has connection with every other. The all round Spiritualist is a person who if he be not interested in any phase of reform himself is perfectly willing and desirous that other persons should be if it seems best to them. The broad canopy of Spiritualism covers all people, and all embodiments of truth, no matter whether they are found in the palace, in the church, in the university or in the workshop.

We should say, then, that there are as many different kinds of Spiritualism as there are persons to believe it; but that the great and universally accepted brand is the one that satisfies your heart and allows every other man and woman to do what seems best to them in their life.

"Of what value is prayer?"

That depends, my good woman, upon

the people who pray and the kind of prayers they make. I heard of a woman once who made a loaf of bread and forgot to put any yeast in it, and she prayed for the bread to rise, but the only thing that rose was the prayer. The bread was very heavy. Some persons seeing what they ought to do themselves, pray to God to do the work for them; they say "Oh Lord; feed the hungry, clothe the naked, and cover the homeless and forsaken," when at their own table they wouldn't admit a single one that was hungry, they wouldn't divide their well-supplied stock of raiment with a single shivering child out in the cold street, and so far as giving shelter, they couldn't think of such a thing. I hold that when a man asks God to do what he is not willing to do himself, he insults God in offering prayer of that kind. The only time that we can ever earnestly pray God to help us, is when we are doing our very best to help ourselves; the only time that we can really ask God to help the poor and the hungry and the unfortunate is when we are giving what strength we can to help them and find that it is all insufficient.

But some of our religious brothers have strange ideas in regard to prayer. We remember that when President Garfield lay dying, that the word went forth to pray for him. He was a little better the next morning, and some one asked the doctor what he thought had helped him. The doctor said, well we gave him an extra dose of whisky last night and he seems stronger in consequence of it. Don't you think the prayer helped him? Oh, not a bit.

Mr. Talmage, who knows everything, declares that if they had begun to pray sooner, President Garfield would have got well. So you see it will be eminently necessary for you to know the special time when and when not to pray. If the angel Gabriel could sound the trumpet for praying time, it would save you a vast amount of trouble.

In Scotland and in England, on one season, they were having a great amount of rain. It rained for many weeks; and the great Archbishop of Canterbury ordered that there should be prayers said in all the Episcopal churches for fair weather, reminding the Almighty that it was raining too much and that it was high time for the sun to shine. One poor Scotchman, somewhat blind and foolish, made a mistake when he read the order, and he thought he was to pray for more rain. So he prayed for more rain, and it rained for nearly three weeks afterwards. The Almighty heard the prayer of the one, and the five thousand others who prayed seemed to have amounted to nothing.

Well, now, our idea is this, that the effort of every person for good, is a help. When you pray, it is but the aspiring of the spirit seeking for grander and for better things. When you unite in prayer, it is the combined action of all of those who are present who are sending out a thought-wave that gradually produces the desired result.

Do I believe in prayer? Yes; I believe in the earnest concentration of the highest purpose in every man's soul. I believe that every good deed is a prayer to heaven, that every loving word, every kind act, every earnest hand-shake is in itself the result of your own spirit aspiring to bless another, and by blessing another you truly and earnestly pray to heaven.

In your few moments of silent thought, when you meet together on your pleasant evenings when we are so frequently present with you, when you have concentrated your mind with the desire of sending out help and strength, and peace and comfort to others, if you could only see the band of invisible spirits that are bending above each one of you seeking to help you in your thought, you would then realize something of the efficacy and the beauty of prayer. I cannot think of a more beautiful picture than to see a sweet, innocent child learning at its

mother's knee, to express the aspirations of its soul, trying dimly to comprehend that which will ever be incomprehensible, trying to fathom the fathomless distance between its life and the infinite life, and to lift its soul from its downcast, down trodden state into the clear and perfect light of the eternal truth. You will laugh at children's idea of God, but somehow, as I study men and children, I think the earnest faith and truth of the children is a far more beautiful faith than that which the latter time has evolved. In men we find a fear of God; in children we find that trust in a heavenly father. Go back to the sweet days of childhood as Jesus so beautifully said "Except as ye become as children, ye cannot enter the kingdom;" for children trust, children aspire, children believe in the future. It is only those whose minds are warped by superstition and dwarfed by ignorance, that know no future and that turn with fear and trembling from the supreme power that they call God. We believe that it were well that every one of you pass some time in each day in voicing the aspirations of your own soul and in trying to lessen the distance between the now and that eternal future.

"How do advanced spirits appear to those not so fully advanced? Are they in brighter raiments, etc?"

Yes, the more advanced the spirit, the less defined, the less limited and the less personal does that spirit appear. I cannot make the illustration more complete than by contrasting different grades of people on the earth. You take a small man in a large place and you find that he is over anxious to attract everybody's attention to himself. You take some of these men with a small amount of education and place them in some office, (where, we regret to say, many of them arrive at in these strange days of political power,) and you will find how anxious they are to impress everybody with the fact that they are in that position.

I remember one time that we knew a man in connection with our medium who had been quite an ignorant man all his life, and he was elected to a very small office in a very small town; and he came to make a call, and knowing that he would appreciate a favor, I took control of my medium and tried to make the visit pleasant for him; so I told him that I thought that it would be very pleasant for him to remain all night, he and his wife. And he said no, he couldn't, that he had to go home. Well, we said, we couldn't see any reason why he should go. He said, oh, yes; and his wife remarked that it was very necessary that he should go. Can't you as a spirit see? We said no, we couldn't see any reason why he should go. Shortly after our medium awoke and said, you had better stay; I would be pleased to entertain you. And he said no; I don't suppose you have heard? No. You have not? No. "Well," he says, "I am holding a position in the city now." My medium looked in surprise, and he said, "What position?" "Well," he replied, "I was elected yesterday on the Health Department, and it would not do for me to be away over night."

Well, the city required apparently the work of the health officer; but somehow to him there had never been such an office before, and the man who was to be inaugurated on Monday was not half as important in his own eyes as was this man in this large place.

Now, the more undeveloped a person is, the larger he appears in his own eyes, and usually the smaller to everybody else. The larger a person is in spirit, the less they think they are, because the more they see it is possible for them to become. Exactly so in the spiritual world. You will find spirits coming and giving high-sounding names to very weak-sounding phrases. The more advanced the spirit, the more effort to keep the name entirely in abeyance, and therefore you will find spirits, who, giving no particular name, allowing what they say to be important rather

than the authority with which it is said. We have spirits of low degree and they are clothed upon in all the habiliments of the earth; they are described by mediums as wearing, perhaps, the last apparel that they wore upon earth; but as you find your fine clairvoyants, you will continually hear them speaking of spirits who are unfolded, who shine with light. They say, I see beautiful flowers, a clear light and now a beautiful face, etc., etc., showing that form amounts to but little, but that to the lower spirits the higher spirits seem like the shining sun, like a beautiful star, like a wave of spiritual light. Sometimes it is so bright that we are not able to see it in its entirety. "What of dreams?"

Dreams have far more significance than many of you may understand. The time will come when the dream life will be as real to you as the earth life. Sleep, that which is called nature's sweet restorer, the realm where all nature weary and worn rests awhile, is so misunderstood at the present time that people allow many valuable experiences to pass by without taking in their full significance.

We should say that nearly every instance when you are asleep, your spirit is outside of your body, and that some persons possess, to a marvelous degree, the power of traveling when they are asleep, going from one point to another, visiting different places on the earth, and in many cases entering the spirit world. As you become more spiritual you will be able to enter the spirit world while your body sleeps, and hold conversation and exchange experiences with those whom you have formerly called dead. John G. Saxe thus speaks: "Tis sweet to leave the world awhile For the soft visions of the gentle night; And, free from earthly care and gulf, To dwell as only in the angels' sight. In sleep's sweet realm so cozily shut in Where, at the worst, we only dream of sin."

And so sleep comes in this way.

Now, to make our answer applicable to the question we would say that our brother here on the right is possessed of that power to enter the spiritual world, and that he in that condition is brought into direct contact with those whom he knew on earth and who are interested in him; that this can be cultivated to a great degree, if he so wills. If perchance you hold some token in your hand of a loved one gone before whose name is in your mind, and you fall asleep, it will form a missing link between you and them; and if you were to practice this for a little while, you would be surprised to see how near they would come to you and how near you would appear to be to them.

Sleep is the other side of life; it is the living death; you are dead and yet alive. It will by-and-by be the kind, sweet mother that will take your tired spirit from the noise and jargon of the earth to rest and visit awhile with the angels that you may come back the better prepared to meet the duties and cares of life. (Applause) May heaven bless, and protect and keep you all.

FIDELITY.

Sick lady (to Bridget, with cards)—Didn't I instruct you to say, Bridget, to anyone that called that I was too ill to be seen?

Bridget—Yis; but shure, mum, I forgot hit intirely; an', oh, mum, they do have such beautiful fall suits on.

Sick Lady (rousing herself)—You may say to the ladies, Bridget, that I will be down at once.—N. Y. Sun.

Leave the dead past alone in its sepulchre. Why chain the living to the dead—why tread forever its dismal vaults, feasting the soul on its cruel and bitter memories. If a friend has wronged you, forget it; if suffering has been your lot—if misfortune and disappointment have shadowed your life—let it all go. Bury your ills, and resurrect your joys. Gather the lilies and roses wherever you find them, and tread the nettles and thorns beneath your feet. Life is too short to burden the spirit with unpleasant things.—Golden Gate.

MRS. MULBERRY FLYNN.

to look at. She smiled all the while, but with a brief sort of a smile that threw into a thousand wrinkles and made her look more like a corpse called to life than anything else. Yet in this she was a pleasant hostess in a kindly way of overlooking social indiscretion of which he

—From Dr. Clarke's Anniversary Poem.

Mr. Kimmel is a prominent cloth merchant, and he and his wife are members of the Presbyterian church of Son, Ingham Co., Michigan.

nature. The belligerents were of the
hued complexion, and wore garments
the worse for wear, but which never-
theless concealed a life protector, as the demon-
strated. One of the belligerents felt a
controllable desire to collar the other
drew near for that purpose, but the defen-
sive of the one, the next instant, drew
fourth from under his tattered gar-
ment, which, as it flashed in the sun,
proved itself to be an old-razor-strop.

WAY PUBLISHING COMPANY.

Dr. Dobson.

Our readers should not fail to peruse Dr. Dobson's notice on eighth page. Dr. Dobson's reputation as a magnetic healer and diagnoser of diseases has been upheld by his success in correct delineation, and thus the confidence reposed by many Spiritualists.

Take Colerain Avenue Cars.

We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.



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Then there are other persons who call themselves spiritual reformers and who take up the various phases of reform as people do a hobby and ride about the town upon it, declaring that their peculiar idea was Spiritualism. We have had a great many thousand persons like that who have sprung up, and they were going to have a reform in marriage, in temperance, in all these different questions of the day, and their peculiar ideas were foisted upon Spiritualism, when in reality they had no connection with the subject save as that subject has connection with every other.

The all round Spiritualist is a person who if he be not interested in any phase of reform himself is perfectly willing and desirous that other persons should be if it seems best to them. The broad canopy of Spiritualism covers all people, and all embodiments of truth, no matter whether they are found in the palace, in the church, in the university or in the workshop.

We should say, then, that there are as many different kinds of Spiritualism as there are persons to believe it; but that the great and universally accepted brand is the one that satisfies your heart and allows every other man and woman to do what seems best to them in their life.

"Of what value is prayer?"

That depends, my good woman, upon

the people who pray and the kind of prayers they make. I heard of a woman once who made a loaf of bread and forgot to put any yeast in it, and she prayed for the bread to rise, but the only thing that rose was the prayer. The bread was very heavy. Some persons seeing what they ought to do themselves, pray to God to do the work for them; they say "Oh Lord; feed the hungry, clothe the naked, and cover the homeless and forsaken," when at their own table they wouldn't admit a single one that was hungry, they wouldn't divide their well-supplied stock of raiment with a single shivering child out in the cold street, and so far as giving shelter, they couldn't think of such a thing. I hold that when a man asks God to do what he is not willing to do himself, he insults God in offering prayer of that kind. The only time that we can ever earnestly pray God to help us, is when we are doing our very best to help ourselves; the only time that we can really ask God to help the poor and the hungry and the unfortunate is when we are giving what strength we can to help them and find that it is all insufficient.

But some of our religious brothers have strange ideas in regard to prayer. We remember that when President Garfield lay dying, that the word went forth to pray for him. He was a little better the next morning, and some one asked the doctor what he thought had helped him. The doctor said, well we gave him an extra dose of whisky last night and he seems stronger in consequence of it. Don't you think the prayer helped him? Oh, not a bit.

Mr. Talmage, who knows everything, declares that if they had begun to pray sooner, President Garfield would have got well. So you see it will be eminently necessary for you to know the especial time when and when not to pray. If the angel Gabriel could sound the trumpet for praying time, it would save you a vast amount of trouble.

In Scotland and in England, on one season, they were having a great amount of rain. It rained for many weeks; and the great Archbishop of Canterbury ordered that there should be prayers said in all the Episcopal churches for fair weather, reminding the Almighty that it was raining too much and that it was high time for the sun to shine. One poor Scotchman, somewhat blind and foolish, made a mistake when he read the order, and he thought he was to pray for more rain. So he prayed for more rain, and it rained for nearly three weeks afterwards. The Almighty heard the prayer of the one, and the five thousand others who prayed seemed to have amounted to nothing.

Well, now, our idea is this, that the effort of every person for good, is a help. When you pray, it is but the aspiring of the spirit seeking for grander and for better things. When you unite in prayer, it is the combined action of all of those who are present who are sending out a thought-wave that gradually produces the desired result.

Do I believe in prayer? Yes; I believe in the earnest concentration of the highest purpose in every man's soul. I believe that every good deed is a prayer to heaven, that every loving word, every kind act, every earnest hand-shake is in itself the result of your own spirit aspiring to bless another, and by blessing another you truly and earnestly pray to heaven.

In your few moments of silent thought, when you meet together on your pleasant evenings when we are so frequently present with you, when you have concentrated your mind with the desire of sending out help and strength, and peace and comfort to others, if you could only see the band of invisible spirits that are bending above each one of you seeking to help you in your thought, you would then realize something of the efficacy and the beauty of prayer. I cannot think of a more beautiful picture than to see a sweet, innocent child learning at its

mother's knee, to express the aspirations of its soul, trying dimly to comprehend that which will ever be incomprehensible, trying to fathom the fathomless distance between its life and the infinite life, and to lift its soul from its downcast, down trodden state into the clear and perfect light of the eternal truth. You will laugh at children's idea of God, but somehow, as I study men and children, I think the earnest faith and truth of the children is a far more beautiful faith than that which the latter time has evolved. In men we find a fear of God; in children we find that trust in a heavenly father. Go back to the sweet days of childhood as Jesus so beautifully said "Except as ye become as children, ye cannot enter the kingdom;" for children trust, children aspire, children believe in the future. It is only those whose minds are warped by superstition and dwarfed by ignorance, that know no future and that turn with fear and trembling from the supreme power that they call God. We believe that it were well that every one of you pass some time in each day in voicing the aspirations of your own soul and in trying to lessen the distance between the now and that eternal future.

"How do advanced spirits appear to those not so fully advanced? Are they in brighter raiments, etc?"

Yes, the more advanced the spirit, the less defined, the less limited and the less personal does that spirit appear.

I cannot make the illustration more complete than by contrasting different grades of people on the earth. You take a small man in a large place and you find that he is over anxious to attract everybody's attention to himself. You take some of these men with a small amount of education and place them in some office, (where, we regret to say, many of them arrive at in these strange days of political power,) and you will find how anxious they are to impress everybody with the fact that they are in that position.

I remember one time that we knew a man in connection with our medium who had been quite an ignorant man all his life, and he was elected to a very small office in a very small town; and he came to make a call, and knowing that he would appreciate a favor, I took control of my medium and tried to make the visit pleasant for him; so I told him that I thought that it would be very pleasant for him to remain all night, he and his wife. And he said no, he couldn't, that he had to go home. Well, we said, we couldn't see any reason why he should go. He said, oh, yes; and his wife remarked that it was very necessary that he should go. Can't you as a spirit see? We said no, we couldn't see any reason why he should go. Shortly after our medium awoke and said, you had better stay; I would be pleased to entertain you. And he said no; I don't suppose you have heard? No. You have not? No. "Well," he says, "I am holding a position in the city now." My medium looked in surprise, and he said, "What position?" "Well," he replied, "I was elected yesterday on the Health Department, and it would not do for me to be away over night."

Well, the city required apparently the work of the health officer; but somehow to him there had never been such an office before, and the man who was to be inaugurated on Monday was not half as important in his own eyes as was this man in this large place.

Now, the more undeveloped a person is, the larger he appears in his own eyes, and usually the smaller to everybody else. The larger a person is in spirit, the less they think they are, because the more they see it is possible for them to become. Exactly so in the spiritual world. You will find spirits coming and giving high-sounding names to very weak-sounding phrases. The more advanced the spirit, the more effort to keep the name entirely in abeyance, and therefore you will find spirits, who, giving no particular name, allowing what they say to be important rather

than the authority with which it is said. We have spirits of low degree and they are clothed upon in all the habiliments of the earth; they are described by mediums as wearing, perhaps, the last apparel that they wore upon earth; but as you find your fine clairvoyants, you will continually hear them speaking of spirits who are unfolded, who shine with light. They say, I see beautiful flowers, a clear light and now a beautiful face, etc., etc., showing that form amounts to but little, but that to the lower spirits the higher spirits seem like the shining sun, like a beautiful star, like a wave of spiritual light. Sometimes it is so bright that we are not able to see it in its entirety.

"What of dreams?"

Dreams have far more significance than many of you may understand. The time will come when the dream life will be as real to you as the earth life. Sleep, that which is called nature's sweet restorer, the realm where all nature weary and worn rests awhile, is so misunderstood at the present time that people allow many valuable experiences to pass by without taking in their full significance.

We should say that nearly every instance when you are asleep, your spirit is outside of your body, and that some persons possess, to a marvelous degree, the power of traveling when they are asleep, going from one point to another, visiting different places on the earth, and in many cases entering the spirit world. As you become more spiritual you will be able to enter the spirit world while your body sleeps, and hold conversation and exchange experiences with those whom you have formerly called dead. John G. Saxe thus speaks:

"Tis sweet to leave the world awhile
For the soft visions of the gentle night;
And, free from earthly care and guile,
To dwell as only in the angels' sight.
In sleep's sweet realm so cozily shut in
Where, at the worst, we only dream of sin."

And so sleep comes in this way.

Now, to make our answer applicable to the question we would say that our brother here on the right is possessed of that power to enter the spiritual world, and that he in that condition is brought into direct contact with those whom he knew on earth and who are interested in him; that this can be cultivated to a great degree, if he so will. If perchance you hold some token in your hand of a loved one gone before whose name is in your mind, and you fall asleep, it will form a missing link between you and them; and if you were to practice this for a little while, you would be surprised to see how near they would come to you and how near you would appear to be to them.

Sleep is the other side of life; it is the living death; you are dead and yet alive. It will by-and-by be the kind, sweet mother that will take your tired spirit from the noise and jargon of the earth to rest and visit awhile with the angels that you may come back the better prepared to meet the duties and cares of life. (Applause) May heaven bless, and protect and keep you all.

FIDELITY.

Sick lady (to Bridget, with cards)—
Didn't I instruct you to say, Bridget, to anyone that called that I was too ill to be seen?

Bridget—Yis; but shure, mum, I forgot hit intirely; an', oh, mum, they do have such beautiful fall suits on.

Sick lady (rousing herself)—You may say to the ladies, Bridget, that I will be down at once.—N. Y. Sun.

Leave the dead past alone in its sepulchre. Why chain the living to the dead—why tread forever its dismal vaults, feasting the soul on its cruel and bitter memories. If a friend has wronged you, forget it; if suffering has been your lot—if misfortune and disappointment have shadowed your life—let it all go. Bury your ill's, and resurrect your joys. Gather the lilies and roses wherever you find them, and tread the nettles and thorns beneath your feet. Life is too short to burden the spirit with unpleasant things.—Golden Gate.

The Trans-Corporeal Action of the Spirit, So-Called Astral Body.

The Views of the Spirit-Teacher of Mrs. Maria M. King Thoreson.

WILLIAM EMMETT COLEMAN in Carrier Dove.

Can the spirit of man leave his body and return at will prior to physical death? A. J. Davis asserts that it is impossible for the spirit to leave the body until death supervenes; on the other hand, there are many well-attested facts indicative of the action or appearance, seemingly, of man's spirit away from the material envelope, and sometimes at great distances therefrom. How can these two be reconciled? Wishing to learn what the spirit-teacher of Mrs. Maria M. King might have to say upon this subject, I wrote to that gifted medium, requesting to be informed of her (or his) views thereupon. Her reply not only explains the phenomena in point, but lets in a flood of light upon many cognate phenomena.

It is the only scientific and satisfactory explanation of this question which I have ever seen; and, in my opinion, is true, rational, and conclusive. The idea of the spirit entity leaving the material body and then returning, has appeared to me decidedly unreasonable and unphilosophical; and the reasons for the impossibility of such an occurrence are pointedly given, in the concluding sentences of Mrs. King's remarks.

In order to secure a complete understanding of her explanation, it is well to state, that, according to Davis and Mrs. King, there is a connecting link between the material body and the spiritual body, termed vital electricity by Davis, and animal magnetism (a material magnetic element) by Mrs. King; and there is also a connecting link between the spirit body and the interior, indwelling, immortal spirit, called by Davis vital magnetism, and by Mrs. King a higher grade of magnetic elements. It is to these elements or forces that Mrs. King alludes as allpotent in the production of the phenomena referred to. It is a noteworthy fact, that the forms seen in many materialization seances, especially in England, are the "doubles" of the medium. The laws underlying this phenomena are explained below as well as all the cases of "doubles" or "doppel-gangers." The philosophy of materialization, and the causes of many kinds of spiritual phenomena (often produced by the spirits of embodied persons, not by the actions of disembodied spirits), are also hinted at. Take it for all in all, I regard these few pages of Mrs. King as comprising a rational, satisfactory and comprehensive solution of some of the most abstruse problems of spiritual phenomena.

The quasi-spiritual form of the living referred to by Mrs. King corresponds to what theosophists call the "astral body." The term "astral body" originated in the times of ignorance and superstition when the mystical dreamers of those ages affected a belief in the delusions and absurdities of astrology. "Astral" signifies "pertaining to the stars; stary." An astral body is a "starry" body; and as the so-called "astral body" has nothing to do with the stars, although it was ignorantly supposed to have by the occultists who primarily so designated it, it is a misnomer to call it by any such misleading name. Among sensible people in this day and generation, the term "astral body" ought to be tabooed—it should never be used, except when—as in this article—it is cited for purpose of illustration or explanation.

MRS. KING'S LETTER.

Wm. E. Coleman, Esq.:
Dear Sir—In reply to your question as to my opinion or my impressions in regard to the matter of the spirit having the power to leave the body and return at will, with or without the materialization of a visible phantom or "double," I answer as follows:

The phenomena seem to be demonstrative of the fact of the duality of the forces in the universe and of man's nature. They are undoubtedly akin to that of somnambulism, which is an exhibition of the law that confers upon the spirit power to assume control of the voluntary forces of the form under certain conditions, which it then sways at its will, the senses being closed, and conscious volition in no wise acting as an impelling power to send the body forth at the dictum of the spirit. The phenomena in question illustrate the spiritual significance of this law, pointing to spirit materialization, and indeed, to all sorts of spirit manifestations, as within the scope of its operation.

The spirit, in some manner, projects itself or its semblance outside its material powers, which at others it does not. Sometimes it ranges about, gathering up memories that are recalled in the normal state, while it is invisible in the material sense—a phantom too ethereal for this, but yet organized on the plan of the thinking brain—the dual being. At others a visible phantom or "double" is projected which is endowed in many respects like its original. It possesses material force, material senses, and mental qualities; it moves about, sees, has the power of cognition, memory, etc. Thus it also appears in the actual phenomena of materialization of spirits out of the form, the phantom appearing at the back of a medium and circle, being endowed like physical beings. The forces behind these phenomena must be as real as any that actuate a human being in the normal state, though less in volume and less energetic. They are no chimeras of the brain of the enthusiast, neither are they called up by the cunning of the prestidigitator, who from nothing evokes nothing but deception. The prevalence of fraud in the matter of spirit materialization, does not set aside the fact that this phenomena in connection with that of the "double" has existed in all ages, being abundantly attested by authentic history and the experience of multitudes of the living. So, with spirit manifestations of every kind. These "metaphysical phenomena" have proved too metaphysical for practical scientists of the materialistic school to meddle with, any further than to deny their existence, which is a common and easy way to get around difficulties. To ignore a fact is not to explain it, but

is only to expose the weakness of the philosophy, the science, that cannot account for it. The spiritual philosophy, as I understand it, offers the following explanation of the living facts which can be but briefly stated here.

There is a world of elements and forces that take precedence of the outer or sensual, of which they are the life, the motive force, but which are only cognizable by the material senses through their effects upon sensual matter. Of such are the innermost spirit of man and essence of mind, which may be said to form the outer sphere of the immortal principle which is created by the interactions of thought with nature.

This sphere, or mind, is enlarged and perfected by degrees throughout this interaction, becoming by degrees a qualified medium through which the deity principle can express itself. It is in incipency when the divine spark is projected as the central force, that is to eliminate an entity in the image of its originator, assuming nature and force as it is evolved by thought. Of such, also, are the soul essences that form the spiritual body and the spiritual magnetic elements, this evolves as its connecting link with the material world; and corresponding to these are spiritual essences of lower grades, that, with the others mentioned, pervades the universe, intersecting with corresponding magnetic elements material in character, and related to gross substances, which are also all-pervading, and form the link between the grosser material and the spiritual universe.

"A wheel within a wheel," a world within a world, and force propagated reciprocally from one to the other through the elements which are spheres of force, intertwining like the planetary spheres within the solar system! This is the order. Every form of matter, every formation, every being, animal or human, is encompassed with or permeated by a sphere of force of the character of the above named combined inasmuch as all nature is material or spiritual combined. The spirit of man, in essence of Deity, is separated from gross matter by a gulf that is bridged by this sphere of force. It is substance too ethereal to act directly upon gross substances, but acts through substance which is graded magnetic elements, spiritual and material. It propagates force first as thought, then as action impelled by thought. Its purposes or wills, and this impulse is pressed upon the material or the mental world in activities which effect what is designed. Motion is propagated from the central force of the being through others to the outer world, and back again through the same channel in inverse order are propagated the reciprocal reactions. The senses take hold on nature through the medium of the atmosphere and ethers that convey the forces to the brain, that are taste, touch, smell, hearing, and sight, and from the nervous center the spirit takes the impulse. The senses were not but for the ethers that circulate as mediums of the forces which are, in their ultimate, vision, hearing, touch, taste, and smell.

Elements and forces are interchangeable terms, and so mediums of force are sometimes called by the name of the force itself; and not incorrectly, perhaps, since the character of the medium gives its character to the force.

This, perhaps, abstruse question enters into this discussion in so far as relates to the elements in question being substances. They are substances actuated by forces which exhibit themselves as distinct in consequences of the gradation of the ethereal element to suit the qualities of gross matter and spirit.

This is the law of force. The ethers of space that serve as the vehicles of material forces, as light, etc., are of grades of this material magnetic element in question. With these premises established, it remains to show that the aforesaid elements are used by the spirit of man, embodied and disembodied of flesh for the production of the phenomena under discussion. Disembodied man is spirit related to matter still, as he was in the form. He is still forcibly connected with the physical world through a body retaining its actual hold upon it by close relationship with material magnetic elements. He uses the latter elements whereby to act upon grosser matter, in a manner, as he did when in the form, and this produces manifestations of spirit power of various kinds, materializations, etc. He learns to use them intelligently, exercising strong will as a lever to excite forces that are moved in no other way so effectually. This assertion of the spirit's power over matter might appear like an unwarranted assumption to some, were it not sustained by phenomena as common almost as the rising and setting of the sun. An angel that could unbar a prison door for the release of an imprisoned Peter, possessed physical force for the time. So also did the phantom of a living man that, as it is related in Owens "Footfalls," sped away from where the body was imprisoned in a ship on the verge of destruction, and found another where it tarried long enough on board, to record upon a slate a message that brought relief to the endangered crew. The latter case is one of materialization, like the former, but under different conditions. In both, it was effected through strong impulse of will. The almost drowning man yearning earnestly for deliverance, casting his eyes and thoughts and desires, earnestly towards every point of the compass for it. He was overcome at length, by the intensity of his desire, and the physical succumbed for a brief space to the spiritual. The desire triumphed, in his case, by virtue of his superior sensitive nature, that made him a subject for this character of phenomena. The spirit, enshrined as the living force of the form, for the moment, as it were, rose superior to its surroundings, overcame the obstacles to its liberation from its imprisonment, just sufficiently to seize upon the forces of the form that had become quiescent, and therewith to clothe its desire, and the mind emanations that were reaching out toward succor; a phantom was the result, which sped forth at the mandate of the spirit.

Consciousness succumbed to spiritual force, which was at the moment the overbalancing force in the system, and the natural law was in operation, that permitted the ethereal forces of the system to assume the prerogatives of the conscious individual, even to the extent of separating themselves for the moment from the form, and going out and materializing a force that could write, a form that could be seen. Deep sleep or entrancement, or a state of extreme passivity, is a necessity to this process. The senses must be quiescent or they will interfere with this trespassing on the domain of the physical. They are the sentinels to guard the avenues of life, and outside spirit power is frequently interposed to subdue them, that this law may have sway. Of this particular branch of the subject nothing can be said, only to

refer to the fact that this human faculty, as it may be appropriately termed, is under the supervision of spirit guardians, and guides, who intensify or check it as they see fit, or as they can, and use it for their purposes.

Not very long is this uncanny supremacy held by the inferior man, for the natural action of healthy forces in the system dissolves the spell it has evoked, and withdraws its outstanding forces, to strengthen the citadel of the life of the form, which, for the time being, has been weakened by just so much as has gone forth of what enters into the actual constitution of the individual in the normal state. It has been a brief battle of forces, induced by the tendency of the spirit to break over the material barriers that confine it; when these are weakened in any degree, there may be danger attending the phenomena when subjects are weak physically. The balance of power must be with the physical, naturally, or the tendency will be for the spirit itself to leave its tenement in the wake of the forces it has sent out.

From what has been said in explanation of the phenomena in question, it must appear plain that the spirit itself does not go out of the body and return at will, though appearance might seem to indicate it. These mental emanations that so clothe themselves from the body, are not the spirit itself, no more than their envelope is the whole body. The law of life, of organization, forbids it to be so. What is so plain would seem to need no argument to prove it. The central force of the form removed, that where center all the energies of life, and from which are propagated all the forces that constitute the living, thinking, moving being—this center disturbed, displaced, withdrawn, and what are the consequences? What would be the consequence to a system of worlds, were its central sun withdrawn from its true place therein, even for a moment? What is the power that combines the parts of the human economy together, if it is not the spiritual force exerted from the sensorium, which answers to the sun of a system, and the Infinite spirit of the universe, enshrined in the great spiritual sensorium thereof?

MARIA M. KING.

Hammonton, N. J.

A Seance with Mrs. Moss.

To the Editor of The Better Way.

With your kind permission I crave sufficient space to make mention of several seances I have had the privilege of attending, the medium being Mrs. Effie Moss, of New York. The seances have been held successively once a month for six months at Brother Leavenworth's; but I will speak more particularly of those attended by myself and family.

After the circle was formed and the medium entranced, the first spirit was announced by Jack, the cabinet control, as Lucille Western. Jack then said the cabinet controls would give their help that our own spirit friends might come and be recognized and give us all the proof that could be given.

Then one after another came, till fourteen spirits had manifested. The first, a lovely girl, was recognized by mother and father, when the sitters were called up to see the resemblance between mother and daughter, which was very striking.

We were next greeted by Bright Eyes, an Indian control of a lady present. With apparent ease she lifted several heavy people, laughing and chatting with them all the time; then taking my daughter, who was present in the cabinet with her, she said, "You no 'fraid? Me fool squaws and braves." She then materialized lace, and, covering her with it, came out, saying, "No can tell squaw from pappoose," and sure enough they looked so near of a size it was hard to tell the difference. Let me say here that Mrs. Moss is a large, heavy woman, and this Indian was not quite as large as my child, a girl of 12. She seemed very much pleased with what she had done.

Granny Brooks came and told us some of her history, and was very entertaining.

The strongest and grandest manifestation to me was my daughter, who left me years ago. She came out of the cabinet, and, after greeting father, mother and sister, called others to compare her features with those of the family. The strong resemblance was admitted by all, while standing with her hands clasped in ours. She said, "Mamma, if you will stand close to me I think I have strength to have a bright light so that all can see me under full light." She looked as natural as though in the earth life, and all exclaimed, "How beautiful!" I shall never forget her dear face while life lasts. It would seem, with such evidence as this, that there could be no more doubting.

Jack, the spirit control, spoke of some doubting, and said we will do all we can to convince you that we are materialized spirits.

Spring Flowers, Mrs. Leavenworth's Indian control, said she wanted to show her new illumined blanket; she said she had shown it to brave Colby, and that he said it was beautiful, and that she must always wear it. After all had admired it, she called me to the cabinet but I could not see. She then took me into the cabinet and then, like little stars, I saw her covered with spirit lights. "Seem squaw? See um?" "Oh, yes, I see them," I replied. "Now, see medium," and there sat Mrs. Moss just as she seated herself in the cabinet. I put my hand on her shoulders, feeling her distinctly, when the curtains of the cabinet were pushed back so that nearly all in the circle could see Mrs. Moss. That does away with the claim of personation. Lillie, the cabinet control, materialized and said, "I am going to play Bo-Peep; come and catch me, lady." I did not understand what she meant, but as she called me I went to the cabinet. "Now, catch me quick." Putting out my hands, she dematerialized and left me alone with Mrs. Moss.

I will just mention three male forms who were recognized, the last one being Bro. Swan, who recently passed to spirit life. To some it might seem unsatisfactory, he not having strength to speak, but was determined to stand up till at last, bending backwards, he fell down with a dull thud and vanished from our sight. This struggle was pitiful, but to me was most natural and convincing, for the last year of his life it was very difficult for him to stand erect. These seances will be remembered with pleasure, and Mrs. Moss is an excellent materializing medium.

A. B. S.

Bridgeport, Conn.

Written for The Better Way.

Spiritualism.

Permit an independent to make a few remarks upon the expose of Spiritualism recently made in this city. I am not a Spiritualist, and am not interested in it, further than if it is able to demonstrate any new fact, I wish to know it. Aside from having read some little of its philosophy, which I look upon as pure and elevating, I am not otherwise prejudiced in its favor. What was the necessity for that expose? What was its object, and what has it gained? To a looker-on its chief object seems to have been to prevent desertion from the orthodox faith by bringing Spiritualism into disrepute by ridicule and contempt—methods which never convince, and which cannot be given upon questions of public interest, without the giver feeling its never-failing reaction.

Does not this exposition of Spiritualism smack a little of distress upon the part of preachers, or why should they so interest themselves? Is Spiritualism becoming so popular that, to their distress, they are adding desperation? Here is a man, Fletcher, but a while ago, pronounced a fraud by these same preachers. A man who resorted to pretention by which to make his living. His false soul was unmasked by an honest investigator, and great was the joy among the faithful. Their contempt for the man knew no bounds. He was published and preached about all over this country; but, strange to say, the very men who took the least stock in the honor of Fletcher, would have the world now believe that this last exhibition of himself was honorable in every respect.

The world will have as much respect for Fletcher as it will have for those who made a hypocrite of their associate and help, to bring contempt to the honest belief and opinion of those who never did them any harm. The world is not easily deceived; at least it knows enough to know that the feathered tribe is capable of easy distinction.

Whether Spiritualism be right or wrong, this much is sure: If the clergy would popularize it, why, they should keep on persecuting it. That is about all this exposition has attained, and, instead of discouraging the Spiritualists, it will only increase their fervor, and lead thousands to inquiry who perhaps would never have given it a thought.

Did they tell the public the belief of Spiritualists? Did they explain its philosophy? Did they go there with the spirit of fairness? No! they simply depended upon the imitative ingenuity of a dishonest man and proves fraud, to direct the public mind from principles and beliefs which they made no attempt to explain. Evidently, Fletcher has an eye to business. The public understood his methods of raising money before he was exposed. His exposure deprived him of reputation in this community and everywhere else where his name might be heard. How is the public to know but this last exhibit is a new and shrewd method on his part of exercising his frugality?

And again, how is the public to know but what the Evangelical Alliance paid him handsomely for this revelation of his past hypocrisy? If Fletcher is a man still capable of a blush, I would not suppose he would ever appear before an audience, many of whom had been his innocent victims, and there publicize his shame, unless—well, unless the consideration was sufficient to excite his covetousness into forgetfulness of a decent respect of self. I do not think that any liberal-minded man can have any faith in Fletcher, and little more in the spirit that actuated his attendants. The public is discussing them along with Fletcher. The association gives them the right.

Spiritualists do not claim that because a man is a medium that he must necessarily be an honest man. They teach rather that all the God he may know lies within his own heart; that if he is honest and pure and nobly aspiring, this power may be his greatest power; if he is evil at heart, to have nothing to do with it, for it may be his greatest curse. Spiritualists, as a class, I think are intelligent, honest, law-abiding citizens. They are earnest and sincere in their faith, and aim to be more charitable toward those who malign them than their persecutors have ever exhibited toward them.

Their opinions and beliefs are entitled to just as much respect as are those of Dr. Lockwood and brethren, or of any man's, for that matter; for every man is entitled to his opinions, and if he is honest in them they should be respected. The clergy will never convert the world to its belief by trying to compel it to think and be good in its way. The right principle is to help every man to be good in his own way. If he is a Catholic, a Spiritualist, a Methodist, help him to be a better one in his particular way. Spiritualists recognize and admit the fact that there are those of their number who use their powers for monetary considerations—that they add trickery to their knowledge, for no other purpose than to gain by it. But is the clergy any better in this respect? Do they very frequently astonish the world by running away from a fat job? Do they seem to have a natural disposition to linger among the hedges when they are most needed? How do I or any man know that the preacher is telling his honest convictions?

Even ministers have been known in holy rapture, Arousing wild at times to vend, And nail it w' scripture.

Why show so much anxiety about the rapid advance of Spiritualism? Let the orthodox believer look into his Bible for the most remarkable spiritual manifestations in all history. Why God should appeal more to our wonder than to our reason, we know not. I have never read of any belief or claim of the Spiritualists but seems as rational to me and as easily explained as the Holy Ghost of Theology.

If it required one spirit or a whole legion of the angelic host to wheel a cloud by day and a pillar of fire by night, before the children of Israel, while on their way by divine inspiration, to slaughter all the Amalekites and steal their virgins, why it need not surprise any one that the spirits are still possessed of enough power to operate upon some man or woman here in Cincinnati, and enable him to produce a spark as big as a fifty-cent piece. What about the fire from heaven which consumed Sodom and Gomorrah? What about the burning bush and the light encountered by Saul of Tarsus? Is there not the same amount of reason, absurdity and certainty in one story as the other? These stories are in no way a help or necessity to the advancement of mankind and there is no earthly reason for their occurrence. They partake more of the sensational than the rational, and therefore appeal to no one but willing dupes.

The materialization of a spirit is no more wonderful to me than Christ walking upon the water, or the raising of Lazarus from the dead. In fact, if I were compelled to believe either, I would surely accept the materialization theory. If Lazarus did not appear in a materialized form, why did we not hear of him afterward? Surely he would have been the most remarkable, the most noted and sought for man in all history, if he really appeared again in the flesh, and his words and experiences would have been preserved as priceless jewels. But Lazarus no sooner appeared than he faded like "the baseless fabric of a dream," of which texture I suppose he was, from the fact that left no evidence of being any firmer. And too, the materialization of a spirit appeals as much to my reason as does those gauzed and winged forms so profusely illustrated in the Bible and among sacred paintings.

If the spirits could hew out a stone and carve deep letters upon solid rock, why should it surprise one if they were still able to do a little scratching upon a slate unless, perchance, it be that the power of the spirits has wholly degenerated.

The evil spirits we re abroad in the land in the days of Christ, and were capable of taking possession of and entering into the physical and mental conditions of a human being, as evidenced in the case of the man whom Christ happened to meet as he journeyed from Jerusalem. Christ was a being unusually sympathetic, so much so that even a sparrow's face touched him deeply. But on this occasion his sympathy for the lower orders of creation was strangely inconsistent with his usual feelings. A herd of peaceful and unsuspicious swine came to their ultimately end by an overwhelming and irresistible assault of evil spirits which Christ caused to leave the man and entered into the unguarded porkers.

The Bible states that two angels were distinctly seen at the tomb of Christ. Some of the gospels say there were two angels, and some say one. Some say they were seen within the tomb, and some say without. But that don't matter. The pictures of these angels at the tomb are seen all over the world in painting and sculpture. Christians believe they were really seen there. I do not wonder at a Spiritualist believing it, but I think there are some people who would best show their consistency by denying it and proving it a trick.

Christ's conception and ascension, which if true as told, are most strikingly spiritual in their nature. The spiritual mystery connected with his name is, in fact, nearly all that makes him sacred to his followers. But for the wonder, the mystery and spookery of the Bible, it would take its common and rightful place in literature.

Why ridicule Spiritualism, yet believe in the prophets who professed to talk with Jehovah? Why deny spirit voices now yet believe in the voice that came to Adam, that came to Job, "that still small voice" that came to Elijah, the voice that came to Saul, that came to Christ, "This is my beloved son," and numerous and divers other voices?

Wouldn't it be better to put in the time trying to satisfy ourselves just why God should permit a certain spirit, the devil, a creation of his own making, to become his rival, declare civil war in heaven's peaceful abode, and compel Jehovah, General Michael and all the rest, to exercise all their military tact to save detronement? And why should he be so forgetful of this fearful experience, when afterward God took upon himself flesh, and was led to the top of a mountain by this same evil spirit and there tempted? I am not speaking in favor of Spiritualism; I only ask those who abuse them to have a little consistency. They are human, thinking, intelligent beings as much so as yourselves. I heard one Christian say, "Don't talk to me about Spiritualists being good; they are a depraved set." That was said, I suppose, in the spirit of "Love your neighbor as yourself."

If Spiritualism is wrong, why, give it a little time and it will right itself, and orthodoxy be none the loser. If Christianity is right, it does not need the everlasting defense that is being made for it. That such eternal vigilance is made in its behalf, tends to increase the doubt of its stability in the mind of every independent thinking man. Christianity jeopardizes hundreds of millions of souls where it is never heard. It holds in jeopardy the whole Jewish race, and at least nineteenth-twentieths of all souls even right where its influence is strongest. Is it any wonder that human nature rebels and seeks the newer, happier, more charitable beliefs?

So far as I have observed, Spiritualism professes every good that Christianity does. It is based more upon charity

than love, a change that is rapidly taking place in the religious convictions of all men. It aims at a just and pure life here as a preparation to a high sphere of existence in the life to come. Their number includes scientists, statesmen, philosophers, poets and men and women of great learning in every branch of study. They are liberal, progressive, and choose to pitch their tents in the future, rather than to remain in the dark and gloomy past. Without organization, without wealth, misrepresented, abused, maligned, they are now a force in all the larger cities, and especially among the liberal and thinking population.

They are recognized as a fast encroaching element upon the old orthodox system as is shown in the distinguished notices lately given them. Their opinions upon supernatural subjects will receive as much respect from the world in general as those of any other profession, for the world is fast learning that an uneducated man knows as much about such matters as the most illustrious doctor of divinity. In this city are men of great natural ability and learning; men of experience, reputation; of deep and thorough spiritual investigation, who believe in these spiritual manifestations. Surely their judgment is as worthy consideration as that of the clergy, who, for all the public knows, may have reasons which they have as yet failed to express, for opposing a principle which, if even a delusion, can possibly do no harm. No more harm, I might say, than honestly to believe that two spirits came to warn Lot, whom he entertained, and to whom he talked. Or that a spirit voice came to Abraham and communicated a certain intelligence, which, upon hearing, the aged Sarah could not suppress a giggle. Spiritualism endeavors to prove that our departed ones are often near us, and conscious of our deeds and words. They claim that this knowledge is a surety, and they can demonstrate it to be a fact. They claim to derive great help and strength from this spiritual fact, for a man will put a higher value upon truth and virtue, when he feels that he is known as he truly is, by those whose approbation he most desires.

Psychometric Delineation of Mars.

BY IMRI IN TWO WORLDS.

I am at the planet Mars. The light is most beautiful, of a rosy tint; the air has an intoxicating feeling, it makes me feel strong, buoyant and happy—it is simply lovely. Everything takes on this rosy hue.

I am in a street, a wide one; the houses are built of a pinky-looking stone, and they have flat roofs. On the roofs are beautiful gardens; the people live a good deal on the top. On each side of the street there are fruit trees growing, some have pinky blossoms, these being star-shaped, and wax-like in material; another blossom is lavender in colour, another white, and another yellow, they all grow in clusters.

The houses are very high, those I see are at least five stories, and these have large windows to them. There are masses of flowers; the atmosphere gives a feeling of real life and buoyancy to all organic life.

I see a small phaeton carriage drawn by five lovely tiny ponies; they are fawn coloured and spotted—they resemble deer, but have no horns—they go at a great speed, and are yoked two and two and the fifth leading.

I go inside a house. There is a large hall, looks like a place where visitors are received; there is no staircase but instead a big lift, which is fitted up like a room, having seats, sofas, &c; there are walls all around the lift—it is moved by electricity, I think. The hall is done out with beautiful marble, and figures are placed all round it, having in their hands flambeaux which are used at night; I see one lighted, when five or six stars of light shoot out. In the center of the hall there is something to give heat; the material is like alabaster, and throws out a delicious glow. There is not much need for heat here, as the climate is warm.

The next landing leads to rooms on either side. Owing to the atmosphere, the nights are not so dark as ours.

The roof of this house is fitted up with beautiful arbors and creeping plants. There are no chimneys in the houses, as there is no smoke. The people do not sit upon chairs but recline on divans.

I see a woman in the garden on the roof, she is very tall, and has a beautiful ruddy fair complexion, fine open face, large and wide forehead, and large blue eyes. She is robed in a loose dress reaching down to between knee and foot; it has very loose and open sleeves, showing beautiful hands and arms; the colour is blue; it is girdled round under the bust; it is a house dress I think—there are certainly no stays worn.

I also see a man, no taller than the woman, light curly hair—tight curls—and no hair on the face. To us he would look about twenty-five years of age, but hear some one say he is about fifty. His dress is a loose blouse with trousers, and is also blue; these two are brother and sister, I think.

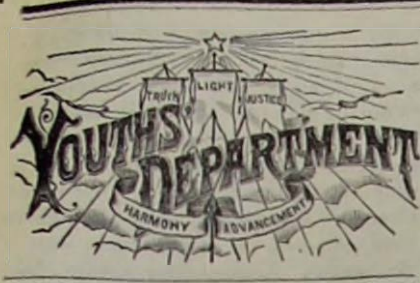
Blue, with them, means mourning; with us, they say that blue is symbolical of gladness; they do not regret over death, for they say that the greatest trial is passed through in earth-life; they believe that they have passed their state of probation when death comes.

There are many machines here. I see a number of balloon-like things for travelling in, and used after the fashion of our train cars. Each of these machines is fitted with a windlass or sail-like propeller; this propeller is attached to one side of car. They do not fly high, I am in one; the motion is very easy, and the car is fitted with seats and cushions.

I see a high tower which is used as an observatory—the top is reached by lifts. In this top are all sorts of telescopes, &c; there is a very huge one, with a hammock underneath, used for looking through the telescope.

The children here are all taught science. They have tunnels underneath the water used instead of bridges; the machines and roadways used for getting to the other side are very like our switchback railway, going down one inclined plane and up another at the opposite end.

Question: "What is their religious belief?" "I cannot get that this time, as I am losing rapport."



MIND AND MATTER.

A Spiritual Drama in Five Acts.

BY SUNNY SOUTH.

Dramatis Personae.

MORTALS:
 Frank Linden, a Philosopher.
 May, his devoted wife.
 Their two children, respectively seven and nine years old.
 Gustave Mills, a Theological student.
 Annie Hall, May's friend.
 Barky, a Sexton.
 Margaret, his wife.

SPIRITS:
 Uriel, Frank's guide.
 Sister Anna, May's guide.
 Spirits of Hope, Charity, Faith, etc.

UNDEVELOPED SPIRITS:
 1 Spirit—Avarice.
 2 Spirit—Conceit.
 3 Spirit—Vanity.
 4 Spirit—Selfishness.
 5 Spirit—Self Love.
 6 Spirit—Pride.
 7 Spirit—Haughtiness.
 8 Spirit—Doubt.
 9 Spirit—Sarcasm.
 10 Spirit—Sensuality.

ACT V.
 (Scene:—Drawing-room in Frank's house. Temporary cabinet for materialization drawn across one corner of the room. Barky and wife dusting.)

Barky.
 Now old lady, wake up; the guests will be here before long, and I want to give them a good reception. I knew the wedding would be here—I must have got that by intuition!

Margaret.
 You look like getting anything by intuition.

Barky.
 Don't you suppose I can be a medium as well as you turned out to be one?

Margaret.
 But what would be the good of making you a mental medium?

Barky.
 And how do you know, but the world might be benefited thereby.

Margaret.
 Much benefit would the world get out of you!

Barky.
 Well, we ain't got time for philosophy now—as you've got to be the medium for materialization to night, you better see if the cabinet is in order.

Margaret.
 All right, except it wants a chair.

Barky.
 Well, you get the chair in here, and I'll bring in the cake. (Exit.)

Margaret.
 Who would have thought that I was a medium for spirit-forms—well, I don't mind it—I like sleepin' anyhow; so I can rest while the spirits work. Well I guess I better be gettin' this chair in the cabinet.

(Exit in the cabinet; as the curtain falls over her the undeveloped spirits issue forth from the cabinet and examine things in the room.)

1st Spirit.
 Come boys, this is our last chance—Frank has rooted out his evils, and we are low cast off—conditions will be changed in a few minutes and we have to get out here again—I knocked the old woman down the moment she got into the cabinet, and old Avarice put her into trance.

2d Spirit.
 Oh, ain't this nice—don't I wish I was a mortal just for to-night, to have a dance once more.

3d Spirit.
 Oh my, here comes old Barky. Run for the cabinet!

4th Spirit.
 No, let's give him a reception first! (Enter Barky with a waiter, which he lets fall at sight of the spirits.)

Barky.
 Good God, what's all that!

4th Spirit.
 Hello old Barky—don't you know us? We come to the wedding.

Barky.
 And who invited ye?

4th Spirit.
 We invited ourselves!

Barky.
 (Picks up a dusting brush.) Then out with ye!

(Spirits pull at his coat-tail and sleeves.)

5th Spirit.
 Hello, old Barky—where's the old woman?

Barky.
 Git out, git out! Margaret, Margaret, where's you—Margaret!

Margaret. (From cabinet.)
 Here—I'm a comin'—I can't get up. (All spirits exit to cabinet.)

Barky.
 Here, what you fellows doing in there—that ain't the stairs.

Margaret. (Coming out of the cabinet in half-trance condition.)
 My gracious, I can't wake up—Barky! Barky! help me!

Barky. (Takes off the magnetism.)
 Why what's the row, old lady?

Margaret.
 I don't know—I went to place the chair in the cabinet and fell into a trance for materialization.

Barky.
 Oh my God, and them was spirits, and I frightened 'em! If I had known that I'd a run myself!

Margaret.
 And left me at their mercy—you're a nice hero!

Barky.
 He who fights and runs away, lives to eat another day!

Margaret.
 Eating is all you think of!

Barky.
 And sleepin' is your virtue!

Margaret.
 That makes us even.

don't you get into that cabinet again before we are ready for the seance. If and more such spirits as them come around here, I'm off for Jericho! (Enter May, followed by children.)

May.
 Now children, take a seat somewhere and keep quiet. Barky, it is nearly eight o'clock and the guests will be here directly; you had better go to the door and be on hand to usher them in; and Margaret, you rest yourself until the bride party comes, and as soon as they file into the door, you go into the cabinet. (Aside.)

Yes, this is a happy event; it is the crowning of Frank's happiness, as well as Gustave's. Frank's self-study and unselfish sacrifice have changed his entire spiritual conditions—he has rid himself of his obsessing evils and their accompanying spirit attractions, and now constantly perceives Uriel's control. This, of course, throws a benign and harmonious influence on him, and creates happy soul conditions; it is the love which he has been craving for; and having once felt what pure love is, he can appreciate the affections that others have for him, and I reciprocate also.

(Enter Frank.)
 Ah, you all here, and all looking as happy as sunflowers.

May.
 Ha, ha, what a comparison. No, my dear Frank, I tell you what it is; you are happy yourself and see a reflex of yourself in everybody else.

Frank.
 I never thought of that; maybe you are right. I am happy. I feel I don't know how to express it, a sort of benign influence around me, inwardly satisfied; a sort of contentment which you often see in old people; in other words, I don't feel so discontent, and perturbed as I used to feel.

May.
 Yes, you have got rid of your self-love, by giving yourself up to others instead of searching for love, love and truth in books. The changed aural conditions are reacting on yourself. Selfishness attracts selfish spirits around you, whose conditions absorb your vitality and make you morbid. Benevolent spirits act the other way; they furnish vitality to those whom they are attracted to; like always attracts like. This gave you new life. Your passivity in giving up the search for the philosopher's stone, has ejected the arrogant and vain spirits, and freed you from the perturbed conditions; this developed your intuitive powers and admitted spiritual light into your soul—the truth you have been craving for. The whole combined has brought you nearer to purified spiritual conditions and therefore feel the love of spirit to spirit.

Frank.
 You are right May, intuition is higher than intellect; the soul craves for true spirituality as its food, and if not satisfied, is in an unhappy and perturbed state. I always regarded your intuitive perceptions as womanly superstitions, or as something too weak and insipid for a man's mind to indulge in, but I now see that woman's wit, so-called, is superior to man's faculties as far as the true spiritual is concerned anyway; and I now see that there is more information to be gathered through this source than through all our sciences combined—and knowledge which fills the soul to gratification. I tell you, I bless the day when I came to the conclusion that all was arrogance and disappointment; for from that day on, I have been obtaining light.

May.
 And developing for the better.

Frank.
 Well, I hope so.

May.
 You carry the proofs in you. Formerly you never thought life worth living; now you enjoy life. Nothing like rooting out one's evils to know the value of life and feel the influence of love.

Frank.
 Him—if that's the case, I suppose I'll soon be ready for transition; that is, die.

May.
 Not quite—you don't get away from matter as easy as all that, my dear little fellow—recollect your aura, or spirit-body is yet full of scars from past follies—every evil deed or thought leaves an impress on the spirit-body, and which is matter in itself virtually attracting the spirit, which holds the soul in abeyance to earth. The law of gravity is not overcome until every one of those impressions or folly-scars are erased; and this is done by overcoming the same evils once committed, transplanting some opposites in their place; in other words, substituting spirit for matter in your aura. But if this can be done while in the flesh, is yet an unsettled question. This latter process is what is meant by rounding out the spirit, and fitting it for a higher life. Of course you may die a physical death; that is, from disease, before half of this is accomplished. But why not prepare ourselves here for the final transition, if in our power?

Frank.
 You are right—I acquiesce and bow to intuition as superior to intellect. The latter gives food for the brain, but is cold, while intuition satiates the heart and elevates us spiritually.

May.
 And gives us a foretaste of heaven. One is positive and the other is negative; harmonize the two, and your long wished-for dream will be fulfilled—you will have real life, pure love, and absolute truth.

Frank.
 I have found it, and through you my dear (embraces her). God be thanked, I have reached happiness at last! It is the mastery of mind over matter! (Bells ring.)

May.
 Here they come!

(Enter bride party.)
 Invisible Chorus, air: Mendelssohn's Wedding March.)

Hail, hail, hail, to the happy. Hail, hail, hail, to the blessed. Joy to the blessed. Peace be unto them, the God united happy pair! Hail, hail, etc. (Repeat.)

(Enter Uriel and Gustave's spirit guides from the cabinet.)

Uriel.
 Infinite spirit of this glorious universe: to thee we lift our souls in holy reverence; to thee we lift our hearts to ask a

blessing. Let thy influence rest upon this circle; and inspire us with the light of heaven, conveyed by ministering angels from above!

Gustave's Guide.
 Love, the brightest jewel in virtue's diadem, is here assembled to unite in soul; bright angels come to seal the holy bond and strew upon their path of life sweet roses! 'Tis unto man, fair woman hath been given; to share with him the burdens of earth life, to cheer him when all else seems dreary, to comfort him in the hours of dire distress, and strengthen when hopes fade away! For this it is man's duty to protect and love the one whom God hath given in his charge—to honor and obey her heart's appeals, when made in all confiding purity! We ask not for lip vows and promises—their hearts are known to those above. We come to join two loving souls as one—consented to by powers of those on high! We bring them blessings from a world of love, and wish them joy and happiness, and say what love hath joined together let mortal man not tear asunder. And in the name of Him on high, be they proclaimed as man and wife. True marriages are made in heaven!

Invisible Chorus.
 "Nearer my God, to thee."
 (Enter sister Anna and Annie's guardian angel, bringing a wreath of roses.) (Tableau.)

Sister Anna.
 With this wreath of roses—love-embellments of nature—we crown the bride of heaven, and bring her heart-felt joys.

Chorus.—"Nearer my God to thee."
 Enter other spirits and strew flowers to their feet.—Roses fall from above.

A ray of light from above illumines the bridal pair.

CURTAIN FALLS.
[THE END]

Written for The Better Way.

A Little Metaphysics.

To where and to what are we drifting? If not drifting, by what are we guided? This question comes to us as a part of an Infinite. The we refers to us as a finite part coming within the range to some extent of finite comprehension. Since atomic force is incomprehensible in finite and infinite sense, then in its force or motion we have all forms. Forms that are combinations of atomic force, and quantity will give definite relation of specific activity. Out of this, then, definite direction is absolute and unerring. Born of this is mind individual, and, as an individual force, is governed by the Infinite relation—it is a correlative of force, motion. This is the uncreated Infinite—without being, without end. Where, then, is the rule or law? In the infinite sense law is in relation, according to quantity, as negative and positive—the giver and receiver. As individual force moves by its own relation, and from the infinite force, it gives rules perfect or imperfect as to results.

But all results must be perfect in an infinite sense; for the Infinite is perfect. This is a whole. Then why do we complain of imperfect results? Because we see not the relation, the connection, the infinite forces at work. To learn this relation, individual mind has its occupation, and, as we view the situation, there is organized mind rule, as religious. These different organizations produce effects peculiar to themselves.

This gives us peculiar people having distinguished characteristics. As these teachings become lost in general blending, we have the cosmopolitan, or one more agreeable to general cause, or infinite cause. The organization of what is termed religious sense, is predicated on conjecture, not a demonstrated naturalness. The cosmopolitan will give us a natural religion of true cosmos, one that will be of demonstrations of true spiritual evidence. It requires brutal force to subjugate mind to untrue or unnatural conditions. Brutal force is employed to force back natural evidence. So crude is mind in its general ignorance. There are many reasons for this; the most beastly one is a love of power. Ignorance worships this power because of its power to control. What, then, does it control? Ignorance—its own propagation. Think you mind will not throw off this ignorance. As sure as force is motion, and motion gives impressions on mind, mind will perceive relation, which will establish more just forms of association. There are little minds peddling their little ideas of that which falls short of universal justice. Get upon this universal justice to all common natural provision, "hangs all the law and the prophets."

The saviors of mankind are they who proclaim this, and in the sacrifice of one, his judge proclaimed, "I find no fault in this man." But theory has set up that man can be redeemed only by and through sacrifice as an atonement to some imaginary potentate. The absurdity of this position can only be seen by the cosmopolitan as being contrary to natural cosmos. The cosmos of the theorist mind make material composition an atonement to a supposed deity potentate. When true cosmos shows atonement to be mind reversing all inconvenient acts—for what but mind does the inconvenient—and as palpable evidence arises, mind perceives the necessity of this atonement—like a child that dreads the fire, all remedial forces must be applied to counteract detrimental conditions. This position is sound in cosmos philosophy, and can not be otherwise.

Advanced mind perceives this, and as an aggregated force, more on the position of aggregated error. And so the fierce battle will go on, and, as the storm and lightning establish an equilibrium in material nature, so must mind establish its own equilibrium.

This is true of the entire universe. There can be no heaven or hell only as mind makes it. Justice may be denied, but its nemesis is certain.

A COSMOPOLITAN.

Written for The Better Way.

Reminiscences of Spiritual Work.

In 1843 I began experiments in mesmerism which led into intercourse in 1847, through this channel, with the invisible world. In the latter year came the grand opening by the publication of nature's divine revelation, given through A. J. Davis, while mesmerized, and on receipt of this volume, for which mine was the first order to the publishers from beyond the city of New York, I began the public defense of its spiritual origin, confirming my own experiments and those of Mr. Cornell and others in Cincinnati. The prophecy in that book was soon fulfilled in an unexpected manner, and obscure quater by the Methodist Fox family in Hydesville, N. Y. in a haunted house from which several families had been previously frightened away. By the merest accident, the two young girls, the only ones at home, discovered intelligence in the little raps which they had so often heard before, and by the aid of a few neighbors soon found it was not "Old Splitfoot," as they called it, and no more an angel than any of us, although often called so; and, so far as we have ever learned, not even a Christian, but the spirit of a peddler who had been murdered in the house many years ago, and who had haunted it for recognition, which now came and satisfied him, and opened the door for the thousands that have followed.

I had begun in a discussion of the spiritual origin of the messages in Nature's Divine Revelation, in 1847, with Rev. H. H. Vanamringe, and soon after the rappings opened the next door, with Rev. Henry Drew, who of all dishonest and lying priests that I once knew, bears off the palm. His abuses and inexcusable slanders and lies about me were so gross that on one occasion my son sitting in his church and listening, and spoke out so all could hear him, and said, "That is a lie, sir!" The preacher stopped a moment and then proceeded with no further allusion to me. He, to show it was the devil held circles and pretended to get messages from an old stone, from a plow, and even from the devil. As he was backed by the churches, there were trying times for the defenders of the new truth so in conflict with what they taught about that world, and so endangering their business of saving souls. It should not be forgotten that this was several years before Chauncy and Herman Burr had discussed that some persons, of whom Herman was an adept, could snap the toe joints by will power, and having some intelligence in the head, could connect it with the sounds, and was thirty years before the Fox girls discovered that they could do it, and sold their new discovery to the Catholic church to use as a weapon against spirit intercourse, which is now so general that a score of such traitors could not harm it.

This thread will spin out too long, so I will stop here and continue in next.

WARREN CHASE.

Cherishing Words.

To the Editor of The Better Way.

I am delighted with your paper. The four copies in hand contain so much that is elevating that I wish every Spiritualist in the land could read their pages. It is so far ahead of the past. There are no milk and water lectures from good but undeveloped mediums, that have rushed into public life before the spirit workers had prepared them fully. The print is plain and not full of printer's mistakes, that so mar the best written articles. THE BETTER WAY seems so have the right man in the right place now, and I entreat Spiritualists to sustain him and the excellent clean sheet he edits by a liberal patronage. Yes, you and you; not some other Spiritualist. Why, to those who hunger after soul food that is unadulterated, this paper is more valuable than meat on your board for daily food to the material man. Feed the spirit. 'Tis the spirit that lives on after the mortal parts have ceased to have powers to demand sustenance. Don't you know, (yes, you,) that a starved soul will enter soul life more stunted than the puniest gutter child of New York? Just try THE BETTER WAY, friend, and see if its grand truths well told are not more aidful to your life than meat.

Well, you need not entirely give up meat, perhaps tobacco or beer would do as well, though I hope most Spiritualists have discarded these. We know that tobacco leads to intemperance, and intemperance leads to vice and pollution. Give up something, if necessary, and subscribe for THE BETTER WAY. Especially I ask this of my individual friends far and wide, while pledging them a paper destined to work our cause, any good cause, a benefit. Morality grows from moral teachings. Purity springs from pure sources. The heart is purified by thoughts which embrace elevating teachings, as the song is in harmony with the soul which loves music of this nature. Clean, pure thoughts if you would bear a conscience free from stings. Go where truth is taught if you would be truthful in your utterances. Read that which sparkles as clear running waters with truths if you would bear a noble soul to God's eye of all-penetrating sight—if you would rejoice the spirits of those you love gone on before.

ALLIE LINDSAY LYNCH.
 Memphis, Tenn.

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ISSUED EVERY SATURDAY BY
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222 & 224 West Pearl St., Cincinnati, O.

CINCINNATI - - - APRIL 6, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to touch the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO.

222 West Pearl Street, Cincinnati, Ohio.

Modern spirits—modern ideas.

The medium's mirror: THE BETTER WAY.

Let the past rest—the present is not responsible for its errors.

Be watchful, but preserve your dignity under all circumstances.

Do good for the benefit it does to others, but not to be lauded for so doing.

Rather lose a point than forfeit self-respect. Such loss is doubly regained in the end.

How to keep Spiritualism free from all unspiritual acts without losing any of our mediums is the momentous question.

Anyone can build a palace on earth with money, but not everyone can dwell in it after he lays off this mortal coil. It will altogether depend on the use or misuse he made of the palace while inhabiting it as a mortal.

Mediumship constitutes the basis of Spiritualism, and mediums should therefore constitute the exemplars for our moral guidance. Jesus of Nazareth, the founder of Christianity, embraced all of the above—if history is correct concerning his existence and his work.

Spiritualism is a law; spirits the agents of this law, and mediums the material basis through which both operate. When the latter reach individual harmony with this law, they have no more need of spirit agency to interpret the law's decree. Intuition then becomes perpetual.

Keep abreast of the times by building on those thoughts which you have—not chew them over and over again until they become chestnuts. It makes people tired to hear the same thing more than twice now-a-days. A third time generally causes a dispersion and leaves the historian sole occupant of the situation.

Our correspondents are requested to report to us what the good mediums are doing, not what the bad ones are doing. The former instructs; the latter irritates. One makes the paper respected and induces our readers to pass it to his neighbor; the other forces him to hide it from public view and finally uses it as kindling.

A reader in Brooklyn, N. Y., writes: "I am very much pleased to read your editorials, and congratulate you to the quality of your work. The higher aim you are striving for is very marked and conspicuous, and the firm stand you take must unquestionably raise the paper to a higher standard. I hope you may always be able to pursue that course."

A subscriber in Topeka writes: "Dear Brother Melchers, I feel constrained to send to you personally a word of greeting and to you express my satisfaction with THE BETTER WAY and the manner in which it is conducted. Have just read 'What is Spirit' and must say you have stated the case clearly, and wish professed Spiritualists would reflect upon it and cease sending out unkind and uncharitable thoughts."

When in olden times someone was impelled to write, "Verily hath the Lord chosen the foolish things of this world to confound the mighty," we might believe that spiritual manifestations then were as simple as some of them are now. The consistency with which some of them are being constantly repeated ought to convince that they are not of human origin; for if they were, there would be a constant change made, and the "foolish" table-tipping would have been subsided long ago.

As long as Spiritualists will discredit Christian belief, we must expect opposition from that source. Respect their faith and they will respect ours. Like attracts like. Because we are friendly disposed towards Christianity does not make us either Christians or so-called Christian Spiritualists. Because we respect Buddhism does not make us Buddhists. Let every human soul believe as he feels inclined, otherwise our boasted charity is naught. Love attracts—bitterness repels.

OUR ANNIVERSARY.

"Reunion, the hope of a human heart," was the utterance propelled from the inspired soul of Mrs. Stuart-Richings at the morning services of the first day's anniversary proceedings. Reunion, what a beautiful thought—individually or universally. Both signify love. One, the reunion of hearts, probably separated by fate for a period of earth time, and the other, that reunion of souls with the Infinite where all life is destined to meet in the sweet bye-and-by. These two constitute the alpha and omega of happiness. But there is an intermediary state—the reunion of men and woman engaged in one common cause, and this was exemplified on Sunday morning at the G. A. R. Hall, where Spiritualists from many parts had assembled to celebrate the forty-first anniversary of Modern Spiritualism.

The services were opened by a grand potpourri from "Il Trovatore" for piano, organ, violin and cornet, and effusated a beautiful mental harmony—the first and most necessary step to make any reunion a success.—Though not an absolute necessity for soul harmony, music, however, lends a charm to the occasion and allays unnatural activity of the exterior being and aids the interior to better manifest itself. And it did; for the happy faces of all present told the tale of a happy reunion.

At the close of the morning services Mrs. Stewart gave clairvoyant tests which were generally acknowledged as correct and good.

Brother Brooks held the rostrum in the evening and in heart-felt expressions reminded those who were assembled there, that they had more to be thankful for than any other religious system in the world, and that no better opportunity could be selected than the present one to recall the various causes which lead to it. He then touched upon some of the earlier mediums and their struggles through the darkness of superstition and spiritual ignorance, showing that neither opposition nor Judases could impede the progress of any truth; and that neither the affirmations of expositors nor Judases ever did affect a truthful cause—taking Christianity as the nearest example; and as Christianity lived despite its so-called betrayers (exposers) so would Spiritualism live—it being only a matter of time and patience.

Monday opened propitiously, Mrs. Sheehan being the center of attraction, and in her usual pithy manner of expressing herself, delivered an interesting lecture on the events of the day. The afternoon was devoted to conference, and the evening to regular services. On this occasion Mrs. Annie C. Rall delivered the discourse, and caused a general good feeling to prevail on account of her appearance once more on the rostrum. Mrs. Richings recited "Yellow Bird", and as usual earned an encore, and then another. The valedictory was made by Mr. A. C. Ladd, who in eloquent expressions, voiced the truth of the occasion most satisfactory—a reportorial account of which will appear in our next issue.

Taken in all, the celebration was a success, never to be forgotten as one of the happiest reunions of Spiritualists that ever took place in Cincinnati.

HOW SHALL WE WRITE?

It is a difficult thing to please everybody—especially when telling the truth. Some of our correspondents spur us on to put it as strong as possible; others to be mild. Some object to a little sarcasm, while others again like it, and are sorry there isn't more of it. Some object to our blunt way of expressing ourselves occasionally, while many cheer it. Now, we simply tell the truth as we know it; but it seems that every form of truth has its peculiar method of depicting itself in force or language, and we should not doubt, according to the necessity of the case. If a little sarcasm or irony, bluntness of expression or cussedness gets mixed with our thoughts occasionally, we hope the reader will forgive it, and not expect unadulterated truth to come through an unangelic source.

To weigh every truth before expressing it for fear of treading on somebody's toes, would be to deprive the world of much delight; and if we were to follow all the advice given us in this respect, our readers would have but blank columns to look at; for we would have nothing more to write about. Because some innocent one permits himself to become offended is not our fault. There is but one way to express truth and that is to tell it as it is—not enclose it in apologies or cant. A little plain English aids a certain class of readers to better comprehend it, while others need a little sarcasm—a good substitute for hard words, and obviates libel suits. Besides, it is not dignified for a paper to use such harsh sounding terms as "liar"—excuse me, we meant to say reformer, and nobody can take upon himself our meaning except to convict himself in so doing. If there is any harm in this, we are willing to apologize to all who cannot penetrate our real motive. But intuition never fails to discern any cause, and if the people would only give the soul a chance to look into causation by not jumping to conclusions too quick, they would see that we didn't mean them, but the other "feller".

We must not expect those virtues to be practiced by others which we most need ourselves. But we generally see that lacking qualification in others which we lack ourselves and would like to boast of as having.

ALL A DELUSION—ANOTHER EXPOSE.

Our friends will undoubtedly be more than surprised when we tell them that Spiritualism is all a delusion—a universal psychological delusion as the world has never seen. We are all self-psychologized, and the spirits we think we are communing with, are simply our own spirits, brought to such a pitch of activity as to create a general contagion for this effect. The whole is a mental disease which is coursing through the world and affecting all persons who are somewhat unbalanced, or sensitively constructed. Yes, friends, we came to this conclusion by solid reasoning, and can furnish the best of evidence to that effect by personal experience. Like many others, we believed implicitly in the so-called spirits, and permitted ourselves to be led by them in every respect, even to soliciting their advice in purchasing little articles of clothing. But oh, how have we regretted it all. Time wasted and money spent in seeking after a myth, called happiness. When we felt sure that we had it, it eluded our grasp and was gone like an ignis-fatuus. But we had gone so far and we hoped it might yet come. We reached out again, and again called on our supposed spirit friends for assistance. It came, of course, why not? Once we are self-psychologized, it is not so easily broken. We did what it advised us to do, but the more we sought after our final reward, the lower we sank in worldly position, and not until our own good sense came to our rescue, did we really see our error. Then we roused every fibre in our being and with all the will we could muster, tried to cast off this hellish delusion. It was too late; we had destroyed our mental impetus by giving it up to nature—that condition which it behooves some people to call God. Instead of individualizing ourselves to become a useful citizen like others who were honestly and earnestly striving to gain a livelihood, we had become an imbecile and unfit to take our place beside other respected citizens. We gave up—not in despair, because we had duties to perform which we could not impose on others, but to become good and pure, as it were. We suddenly looked with contempt upon such childishness, and cursed the day that Spiritualism ever entered our head or heart, we didn't remember which. We denounced the very name of spirit. 'Twas all the work of hell. But what is hell? If there was a hell, there must be a heaven too. And where are they? God help us. That thought once more aroused our interest in something beyond ourselves. We had just concluded to return to earth, as it were, and make the best of life. We had become converted—to manhood, and how? Through disappointments, trials, sickness, business troubles, deaths, and we may add damnation generally. Not only once did this occur, but several times, till at last we came to the conclusion that such was life, and we smiled—first a little ghastly on fate; then a little sarcastically; and finally indifferently. At this period we reached a sort of passive state and could not but pity others who were yet fussing and turning about fate. We knew we couldn't help them and simply whispered consolation to them as we used to do to ourselves in our self-psychologized state, believing it to come from spirits. So we made up our mind to be practical and let the spirits go. But we were finished up ourselves and despite our determination to be practical, could not make use of it. What now? Once more and for the last time we would appeal to the Most High, and inwardly said to himself if he didn't listen to us now He too could go to the devil. But we were crushed, humiliated, dejected at the same time, and in that state felt something within, we had never experienced before. It was like love! Whether that thought had brought us in rapport with a higher power at the moment, or whether our self-reproach or non-expectant state had any effect, we are unable to tell. Suffice it to say, that though we had no more belief in spiritualistic nonsense, we suddenly became a victim of faith. And what was that? Why, we loved something we could neither see nor understand. We called it God and have done so ever since. If it is the same thing that spirits call universal intelligence or spirit, why, be it so. At all events, from that moment on, we began to understand the meaning of this psychological delusion we had been laboring under, and found out that it was perverted spirit communion—our spirit friends simply acting on us in a natural manner and allowing their impressions to pass through our aura just as this would grind it out, as it were, without attempting to give it with sufficient force to pass it through unperverted. By this operation we learn the nature of self. It is a mirror that reflects very ugly images at times, and among them we saw, or thought we saw Spiritualism as a delusion. Well, our spirit friends have since then told us that they helped us to believe all that in order to get us just mad enough to tell the truth about things without prologues. So, friends, if you find yourselves in similar conditions, do not be alarmed. All's well that ends well, and the worse the passage, the more beautiful Spiritualism will appear to you in the end, and you will then know for a positive fact that it is not a delusion, but a sublime and soul-elevating truth!

Silence is often the most powerful and most aggravating avenger. It places your antagonist at a disadvantage which cannot be overcome.

WHAT IS MEDIUMSHIP.

Mediumship is the intermediary state between a spirit and a mortal—the unfolding of the spiritual faculties prior to transition into the purely spiritual state of existence. Those who are sensitive to the disturbing influences of matter, as atmospheric changes, magnetic or electric undulations, sudden depressions or feelings of an opposite nature, are approaching the demarcation line between spirit and matter, or rather that condition of the two which divides spiritual nature from material nature; for there is no real division between the two—they being co-existent and interblending as entities, only that they have a relative or an apparent division as we swerve from the center where it is impossible to cognize the difference between the two.

Those who have reached this so-called demarcation line by soul-growth—equal proportions of spiritual to material force—become sensitive, to those influences of nature which control, develop and operate on matter for a life-giving effect, these influences also being gross or refined in comparison to their deviation from the center of action. But as mortals do not begin to perceive these higher influences of nature until they are nearing the central current, as it were, they do not suffer from the extremely gross influences that exist in connection with material nature very far this side of the demarcation line—their own grosser material condition being their natural protection, as it may also be inferred from the fact that life becomes less sensitive as it descends in the scale of evolution—the lower forms being already devoid of sensation without taking vegetable or animal life into consideration. In a contrary direction though life becomes more and more sensitive, only that as it crosses the line into the purely spiritual the influence assumes a pleasing sensation—calm, peaceful and tranquil—spiritual nature constituting this by virtue of its absolute potency of being or of constituting an absolute controlling agency; virtually being a condition of law, for it governs that which is negative to it or that which constitutes material nature.

Now, mediums may be compared to this condition of nature—being an epitome of its entirety—and as they increase in spiritual force or grow into the spiritual, they become sensitive to that which exists in spiritual nature, and which is inhabited by departed mortals—beings who have thrown off the grosser material envelope and now exist in spirit so-to-say. Many though die before they have developed beyond the line which divides the two states. These are just as much in material nature as mortals are who still exist this side of the dividing line of influences, and being out of the material body naturally feel the influences all the keener, only that they are protected from direct material suffering on account of their disconnection from gross matter or that which we call matter.

Having reached this demarcation line man is naturally as much spirit as he is mortal. It is generally termed the unfolding of the spiritual faculties, or as if the unfolding of these faculties were the cause of his sensitiveness or his mediumship. But it may be taken the other way, and consider sensitiveness or mediumship a natural result of soul-growth. Of course, rejecting the carnal for the intellectual, the selfish for the self-sacrificing, hastens man's development in that direction. So the practice of mediumship hastens his unfolding into the spiritual, and he will naturally attribute his gifts to the unfolding of the spiritual. But with all the practice, he may not reach it after all; for if he indulges in more materiality than spirituality, he is as likely to digress from the center as to approach it, and may lose his mediumship again, by growing more into the material than into the spiritual.

But such is mediumship in its primitive sense. The various forms that it takes is due to strictly individual conditions. Man, according to his composition, or, to make a phrase, according to his perceptive elements, becomes a medium at this stage for a certain effect—each one characteristic in himself, even where the composition agrees sufficiently to form a class of mediumship. But as this requires as much of a chemical analysis to be understood as it does to analyse the material body to know its component parts, we stop here, and close by saying that all persons who begin to perceive the influences above mentioned are within near approach of mediumship, and may either hasten its unfolding by following a strictly spiritual life for a time being, and allowing the phase to manifest naturally, or by having a spiritual diagnosis of himself made through some psychometrist, and then, according to the phase of mediumship discovered, take up the practice thereof until perfected. Spirits are always ready to aid those who are desirous of developing their spiritual gifts, and none need fear the result. All leads to good, whatever ones belief, or whatever one chooses to believe after having developed it. Mediumship exists among all peoples of earth; for in every class, tribe or race there are always some who are within approach of this spiritualized state—even though of low mentality and ignorant of moral law. But as the Caucasian race is the farthest advanced in general or in the average, it offers the largest variety of forms of mediumship, and thus the higher forms of truth that emanate from modern mediumship.

A narrow spirit will readily find cause for being offended.

WHAT IS LIFE, OR CAN SPIRITS DIE?

Life is sensation, motion, law. Sensation is to feel, see, hear, smell or taste. Motion is activity, energy, force, growth or development. Law is God, intelligence or spirit. Man is an epitome of the whole or life individualized. Death is inanition, inaction or inertia.

If life be the former, how can it die? Life could not exist if death were an absolute condition, nor could there be such a condition as life if it had to be created. Thus life must be absolute, eternal and without beginning if it is anything; and if man is an epitome of life, he must be an eternal or immortal quality. Thus man cannot die, and yet there is death so-called. The body dies, but this does not constitute life. The spirit body is known to live after death of the physical body. But is this life? We know the spirit has sensation. So had the body. And motion too. And intelligence. The spirit body has all of these attributes. But none of them are cognizable either to mortal (physical) nor to spirit (clairvoyant) sight or sensation. If the mortal body had all these attributes and did not constitute life—proven by the fact that it died—why should not the spirit-body be subjected to the same or a similar death, this not constituting life either? Probably it is, only not of such an arbitrary nature. As spirits never speak of funerals on the other side we may infer that no such deaths occur there. But they do say that spirits rise or become invisible to lower ones as they become purified. This unlocks the mystery. They do die, but gradually. They simply cast off the grosser elements of their spirit bodies by degrees or as they unfold in soul, i. e. in life; and from which we may infer, that either the soul casts off its spirit body altogether finally, or this appendage becomes so refined that it becomes invisible even to clairvoyant or spirit sight. What then? Can the soul see? Has it similar qualifications to that of the spirit? If not what has it instead? It has life, or constitutes life in a state of individuality. But what is this life. Echo answers naught. Is it sensation; is it motion; is it intelligence, or does it constitute a combination of the whole? Who can answer?

Man has one definite qualification—intelligence. This unfolds itself for various effects through the human spirit, taking the form of talents, gifts so-called, genius for mental, mechanical or mathematical labor, and man perfects himself in either one or the other according to the attention he pays to it, without endeavoring to serve two masters. Thus everyone is capacitated for a certain effect, and must be left to work in his sphere to prevent blunders or a break in his course. A talented writer is seldom a good organizer or an outdoor solicitor. His work is in the realm of thought and from which he may gather that which aids the practical worker, but without the worker, however, his best thoughts would remain but idle dreams. But one must not interfere with another's duty by drawing him away from it, even if but temporarily. Man's aim in life is like law—a momentous break may disrupt the whole machinery and make it difficult for him to regain his lost thread or regular line of action.

Our only enemies are spirit frauds. It is the only specie of living creature that we hold a prejudice against and shall combat him wherever he may be lodged—whether behind a medium or a medium's cabinet. But when a medium feels hurt occasionally at our severity, it is because some spirit fraud has been hit, who tries to give vent to his indignation through the sensitive he follows about, inspiring the same to a feeling of resentment for doubting that he or she really has spirit associates with Big names or Great powers. THE BETTER WAY is the medium's mirror; but a good mirror reflects the bad as well as the good—but more good than bad in the end, for it is the medium's friend.

Sweet golden-hued love! 'Tis the crowning emblem of the spirits' aim. Without it all would be but dreary, cold and ungenial; even when surrounded by old friends of yore. For where no love warms up the heart to give response, the soul feels sad and oft inclined to weep. Not tears, but silent and in sorrow mourns because of chances lost in storing that which brings consolation when oppressed. 'Tis love which cheers and makes man's burdens light and frees him from dread melancholy in his lonely hours. It lends clairvoyance to the soul and this enables it to penetrate to distant shores. It is the light within shedding forth its beams, and like the origin knows naught of space or distance.

The terms "spiritual" and "moral" are frequently employed together as qualifying adjectives concerning man's nature. When speaking of his physical and spiritual nature it implies definiteness; but when employing the three terms "physical," "spiritual" and "moral," we have two qualifications concerning his interior nature without specification as to whether his spirit or soul is meant. To avoid this indefiniteness, we would suggest that "spiritual" be employed in reference to his spirit body, and also term this his spiritual nature, while "moral" be used in reference to his soul or soul nature. If but a duality this would not be necessary, but as man is a trinity it becomes necessary to avoid misunderstandings.

The man who fears God must have a guilty conscience.

A Christian minister, who though criticizing much that THE BETTER WAY contains, closes his letter as follows: "Yours is the only paper that has maintained self-respect enough to adhere to the decencies of a professed religion of love in your method of treating opponents. Hence I have devoted some attention to your columns. I never argue with a blackguard. A gentleman always loses thereby. I may assail your system but your personal character is inviolate from my pen or tongue. The quieter you keep your members who are insulting the more likely you are to secure a hearing."

As long as mediums will welcome every spirit that happens to have been a reverend, a doctor, a professor or something else that distinguished him from ordinary mankind, they must expect to be deceived or deluded in the end. Let love be the motive that invites them; not the desire to have them acknowledge the truth of Spiritualism because they opposed you in earth-life. They will acknowledge it without a reminder. Let them ask permission to come rather than invite them. There is more truth behind such conditions.

A strange specimen of charity is when a contributor tells of something that is "cursed," "infernal," "barbarous," etc., etc., and in the next sentence following says he always expresses himself mildly and charitably. Consistency, thou art a jewel, indeed, but somewhat rare nowadays.

Some of our readers may not know that our correspondence columns often contain whiffs of scientific and philosophic thought of a highly interesting character, and we would therefore advise not to overlook them.

The following is the program of music to be rendered at the services of the Union Society of Spiritualists, 115 West Sixth Street, Sunday, April 6:

MORNING.
1—Overture—"Welcome," - - - Catlin.
2—Sol Mir Gegrue, - - - Kohler.
EVENING.
1—Overture—Maxmillian, - - - Ascher.
2—Celebre Cantique de Noel - - - Mely.

Reviews.

"Onward" is the name of a newly printed new-born Spiritualist paper. It is about the size of New Thought and edited by Capt. L. Barney. It is published in Cincinnati at \$1.00 per year. We welcome it as another beacon to aid in spreading the light of Spiritualism, and hope that it may be liberally patronized. By so doing it will help the cause onward.

"Modern Thought" is another new spiritual journal, published monthly by the Modern Thought Publishing Co., of Kansas City, Mo., at \$1.00 per annum. It promises to be a modern thinker, for it says editorially: "It is not intended, however, that these columns shall be used to tear down, but always to build up; hence no space shall be accorded to the iconoclast nor pessimist, nor he who seeks to cast a slur upon the work of his neighbor; but the ideas of all generous, loving souls will be thrice welcome." Such papers we thrice welcome to our ranks, as they will keep Spiritualists in harmony with the nineteenth century, love keeping open the way for Modern Thought!

Briefs.

Col. Bandy has gone East for a short vacation.

Cairo, Egypt, has had a Spiritualist society since 1882.

Mrs. Belle F. Hamilton has changed her Chicago residence to 482 Washington Boulevard.

The Spiritualists of Springfield, Mass., are raising a fund with which to build a chapel or medium's hall.

The Spiritualists of Southern California contemplate having a grand picnic at San Land early in May.

Dr. H. W. Abbott, a well-known magnetic healer of San Francisco, has returned to his city after an extended tour of a year and a half.

On Sunday next Mr. J. J. Morse will commence an engagement for the month of April at Adelphi Hall, corner of Fifty-second street and Seventh avenue, with the First Society of Spiritualists of New York City. This will be the only period during which Mr. Morse speaks in the above city the remainder of his stay in the United States.

Memorial.

The following resolution were adopted by the Ober Union Spiritual Association of Geauga county, March 24, 1889:

Passed to spirit life, February 28, 1888, from Middlefield, Ohio, Mr. John Morse, aged 8 years.

Accepting the truth of Spiritualism for many years he has gone without doubt or fear to join a dear companion in the life beyond.

The funeral services were held in the Methodist Church at Middlefield, March 1889. Mrs. Myra F. Paine, Painesville, O., delivered an excellent discourse on the occasion, basing her remarks on a rational spiritual philosophy, which points to a future bright and glorious, when free from care, trials and sorrows of this earthly life.

The deceased possessed a genial and social disposition. His cheerful presence will be sadly missed by his many friends, but we feel assured that his advanced position will secure to us knowledge and spiritual influence, such as will largely compensate for his physical presence; therefore be it

Resolved, That the members of the Ober Union Spiritual Association of Geauga county recognize in the passing away of our brother the loss of a devoted friend, a part and practical Spiritualist.

Resolved, That our warmest sympathies are hereby extended to the family of the deceased that still remain in earth life.

Resolved, That we desire and expect his spiritual presence to be felt in our meetings whenever spiritual influence is invoked.

Resolved, That a copy of these resolutions be placed on the records of the Association, a copy be presented to the family, and one be sent to Cincinnati for publication in THE BETTER WAY; also one to be sent to the Middlefield Messenger for publication.

MRS. J. E. REED,
MRS. C. D. CLAPP, Com.
MISS L. R. GOULD.

Personal.

W. C. H.—Thanks brother, we are endeavoring to make every issue of THE BETTER WAY a sample copy of purely spiritual impulses. The only way to attract good conditions around us, personally and as a cause, is to extend good. Love attracts love—ill feeling the reverse.

1. **UNION** 00.

Written for The Better Way.

Psychometry.

The New Science—The Man Who Locates Natural Gas, Minerals, Water, etc.

Dr. A. W. S. Rothermel, of Brooklyn, N. Y., the intuitively gifted psychometrist who has been astonishing the most skeptical scientists and other advanced minds of this country for the past ten years, has developed this faculty to a real geological psychometric science, and for the last two years has made undeniable and correct scientific tests of his wonderful powers, and put them into practical use, as several flowing wells in New York State, and one oil well and two gas wells in Pennsylvania, Frank Smith's wonderful mineral well at New Richmond, Ohio; Branton's two new silver mines in Colorado, and Johnson Co. and Sons fifty-eight new mineral claims in the recently discovered mining region of Southwest Arkansas, consisting of silver, lead, antimony, tin, bismuth and nickel, can attest. Companies are now boring for gas in a location he made near Chattanooga, Tenn., and for water near Birmingham, Ala.; he located water on Wattertown Hill, N. Y., where forty holes had been drilled without success, previously, and said well has and is giving a full supply to many farmers ever since. In seeking an interview, we found a small, pale, wiry man, below the medium stature, bald-headed, prominent features, long mustache and side-whiskers, a-la-militaire, (except in length) small, sharp, dark eyes, and weighing about 116 pounds, who received me very pleasantly. "This is Dr. Rothermel, I believe?" "Yes, sir, I am the only doctor by that name in this country that I know of." "Hearing of your powers, or gift, faculty or whatever it may be, in being able to locate minerals or anything in the bowels of the earth, I wish to get some light upon the subject if possible."

"Well, my dear sir, I will give you all I can relative to this science. I can not only locate elements in the earth; but also on it; for instance, a person is drowned or lost, by giving me some articles of clothing worn by said person, I am able to find them, or can find a horse, by handling his bridle, that is if no other horse has worn it, can trace a stray dog by a lock of his hair, locate and describe a tree by holding an apple from the same, no matter how many similar trees there may be around it, yet will point out every other tree of the same fruit; and in the same manner I handle ore and minerals, each pointing per compass line to its home location as well as the brothers and sisters figuratively speaking, or rather its affluence attractions. If you have read Mr. Geo. A. Bacon's essay on hidden powers or the elements of a new science, or Prof. Denton's lectures on the same subject, you can readily understand the method and science by which I locate and its great value. If silver ledges came in bunches like radishes and turnips, the average miner would go about it in the right way to find them all, but as they do not come as strings of vegetables, the vast army of men engaged in the mining industry which includes the search for lodes, absolutely wastes one half of its labor and an equal percentage of its cash. As a fact, good ledges occur singly. That is to say, it is a rare thing for two paying ledges to lie side by side. Of course there are seams and pockets close to a well-defined vein. My method reveals all without hit or miss. Bacon, you know, belongs to the Agricultural Department at Washington, and is a profound scientist. One eminent has said that he would woo, win and serve the goodest truth, loyalty and always, and worship at her shrine, for he knew no higher religion than truth. In striving to outwork the social problems of the age, to betterment of social conditions, to get a clearer comprehension of operating causes, he thought that human experience in the development of new, yet practical truths, experiences that give a deeper insight into the springs of human action, and reveal more of the hitherto so called mysteries of life than those that prevail; are factors which should be respected and welcomed by everyone who is positively interested in human advancement. Because a fact is not familiar to another it does not prove that it is not true. Their variety does not depend upon another's nonexperience, not at all. It had been well-said that the establishment of any branch of science depends not upon the views of the uninformed, generally accepted without investigation, and almost without question, and which are usually at variance with the demonstrated facts in relation to the subject, but the result of intelligent investigation. The world is not the same to all you know; some see and hear and feel what others do not. There are those who are capable of seeing, hearing and feeling immeasurably more than the vast majority, you know that as artists, musicians, statesmen, warriors—gifted individuals in every department of thought and action express exceptional excellence in their respective phase of development, so sensitive and psychic subjects express impressions which they alone are capable of experiencing and expressing. Without sensation, nothing is felt. How many

of our commonly received conclusions are accepted without commensurate investigation. Says Prof. Henry Reed, 'Happy would it be, if, whenever a mystery is presented to our thoughts, we did not reject it because transcending our little knowledge. It happens to be undreamt of in our philosophy; happy would it be if we did not suffer doubts and suspicions and the sophistries of a sensualized skepticism to shut up the avenues of our souls instead of opening the door wide to give the mystery a stranger's welcome.' The science of psychometry had its principles first unfolded forty years ago by D. J. Rhodes Buchanan, who has since published much concerning it. The word comes from *psyche*, soul, and *metram*, measure, literally signifying soul-measurer, being analogous to those words which signify special measurement, as barometer, thermometer, etc. As a science and philosophy, psychometry shows the nature, the scope and the modus operandi of man's higher powers and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biology, geology, etc. Scientific and moral as well as spiritual teachers find crucifixion before their special glory becomes known."

"Well, doctor, who are psychometers; what is psychometry capable of doing, and what are its methods of manifestation?"

"All who manifest to any marked degree a sensitiveness to influences, whether proceeding from objects, from localities or conditions, from other persons, or from psychical sources, are unquestionably psychometers. Apparently there is no limit to the degree to which sensitiveness may be extended, while many who naturally possess this power to a large degree have never thought to exercise or develop it, and hence know really but little about it. There all grades of sensibility, physical as well as mental, etc., and this susceptibility can by judicious cultivation be largely increased. Psychometers are confined to no particular faith, or nationality, belonging to both sexes, are of all ages, of every degree of mental endowment, and of all shades of religious belief. Prof. Denton considered four women out of every ten, and one man out of ten to be good psychometric subjects. Dr. Buchanan explains that the individual has perfect use of his faculties in his highest intellectual condition, and also generally in his best moral condition. It is a dignified, independent and natural process which tends, if rightly practiced, to the strengthening and ennoblement of the character and mind. How does psychometry register itself? What of the laws governing its manifestations? Agreeably with the law of imputation or impressibility, when any two objects are brought in contact, the more sensitive becomes more or less affected. There is a perpetual emanation of influences, it is said, by which each substance affects environments, the theory being that every object, animate or inanimate, has an aura which varies in proportion to its molecular activity. Demonstrations of this law are seen all around us. Illustrations might be quoted from Professor Lewis, Prof. Draper, Prof. Hitchcock and many other recognized authorities. Even agricultural chemistry shows that every cloud which floats in the deep blue retards the vital activity of every plant on which its shadow falls."

"How does psychometry manifest itself, doctor?"

"Though sensation which is defined to be 'the perception by the mind of a change wrought in the body.' There is objective, subjective, and created independent of any present object, reflex sensation. The first requires the presence of an object; subjective sensation involves a mental change by which act a sensation is 'it is through the instrumentality of the nervous system,' says Chamber's Encyclopedia, 'that the mind influences the bodily organs as when volition of emotion excites them to action, and that conversely, impressions made upon the organs of the body, affect the mind and excite mental perception through the same channel.' The application of the impressibility of mind to the delineation of character, then, evokes the real man. 'Thoughts and emotions become as an open book. Though it may be difficult to believe that one's character may be correctly translated or delineated by another, from holding an unread, it may be a sealed letter in the hands or on the forehead. That it can be, has been demonstrated thousands of times, while the potentiality of the hand writing, a lock of hair, a ring, or a bit of wearing apparel as an embodiment of psychic influence, may be difficult to accept,—that it exists there is no question. It is through our senses that we cognize the world around us; and as to the extent to which these senses may be cultivated is virtually limitless, the revelations they are capable of making overwhelm the imagination. The more one studies the phenomena of nature in any direction, the more does he become convinced that she is full of the marvelous. To affirm therefore, that this or that cannot be true without first fully investigating the subject, is merely to assert one's *ipse dixit*,—to substitute ignorance for knowledge, for, outside of mathematics, said Arago, nothing is impossible. Prof. Buchanan, speaking of man's mind being so wonderful and mysterious in its action and existence, and being so widely separated in its nature and phenomena from the ponderable material world, so he who brings to this subject the rigid material spirit of chemistry and mechanical philosophy, will find himself unable either to perceive its phenomena or to detect their causes. Every moment of conscious thought presents a grandly beautiful mystery, for the explanation of which we must be utterly incompetent unless we can rise to the dignity of the subject and deal familiarly with facts and laws as wonderful as the mystery which they solve."

"Well, doctor, what do you propose to do with thousands of similar and yet more (if possible) facts? Facts clearly traceable to the same law, that of causation, the law of imputation and impressibility by contact or proximity involving the nervous sensibility of the individual; facts that are scattered throughout the civilized world?"

"My dear sir, do what philosophic and scientific minds do with other facts in other departments; systematize, pacify, verify, them; for in these facts you have the basis or elements of a new science. But you will please excuse me, Prof. Bosworth is waiting. Really I am behind time. You see, when I come in rapport with a mind that seems interested, and able to digest some of these grand truths, I like to try and explain and don't think of business. Now, we are going to see Haterfeldt's latest improvement in his smelter. Oh, I am in the mining business now, head and ears. We have some of the richest ores of lead, antimony, tin, silver and bismuth in that new Arkansas mining region that have ever been discovered, they say. Prof. Bosworth is the assayer who accompanied me, and with his ten or twelve years experience in the Rocky Mountains and Mexico, says that he never saw such immense leads and deposits. I suppose we will dispose of an interest in some of the fifty eight claims we have located and opened, or rather some of them did not need opening, as they protrude way above the surface on the sides of the mountains. There are solid bodies of ore there that in sight couldn't be worked out, (without going down, understand) in the next well fifty years at least, so you see I am putting my psychometric powers to practical use; now after ten years of careful experimenting and developing. If capitalists were all thorough scientists so they could understand how and by what laws I locate different elements, you would have plenty of natural gas for manufacturing right here in the city, as they would not then hesitate to employ me or give me a reasonable interest in it when it was struck. I have taken several observations since my arrival and find very fine strata very close to the boundary lines of the city. But, sir, you must excuse me, as I am just making an examination and locating a pocket of brittle silver in the silver mine of Colorado."

"But you are not there, how can you do that here?"

"Why, sir, the specimen brings me in rapport with all pertaining to lead or veins of said mine as aforesaid, I point out other indications of the same. Good day."

The professor showed me specimens of ore from Arkansas, which to my inexperienced eye looked exceedingly attractive, at least it was nearly all metal, and hardly a particle of stone or quartz to be seen.

The head office and address of Dr. Rothermel is 4 and 6 Warren street; rooms 8 and 9, New York.

Written for The Better Way.

Our Tribute.

BY S. J. W.

(Air—Sweet Bye-and-Bye.)

Sweet spirits a welcome we sing
From our hearts will chase every care,
And our tribute of song we will bring
To our loved ones who dwell over there.

CHORUS.

Over there, over there,
In there bright happy home over there,
Over there, over there,
We shall join in their songs over there.

Thy presence our joys shall renew,
As thou comest from lands bright and fair,
While our hearts ever loving and true
To the loved ones who've passed over there.

Over there, over there.

A greeting and welcome we bring,
And with thee, our loved ones, we will share
Till we reach that bright mansion of rest
With the loved ones who dwell over there.

Over here, over there.

Interplanetary Communion.

We have watched with divine interest the ultimatum of that Divine Power which is called electricity. We see many who are standing in open astonishment at this manifestation of its power, having proof which cannot be doubted that they can actually converse and hear the sound of each other's voices by means of that great Central Force called electricity. Let me breathe to your outer ear, that this manifestation of its power is only the beginning of the glory that is to follow; for verily I repeat and reaffirm what I have spoken in the past, viz: that the day shall come upon your Earth plane when the little stars (planets) that ye see shall be manifest indeed and of a very truth to you, and it shall be demonstrated that they are worlds, full of real and living beings, who shall prove themselves to be companions for those upon the Earth. It is but a short state or time longer that we have to work upon the boundary line of time, arranging our focuses here and there; and when this work is accomplished, the power will be given, and along with the power means will be provided for the annihilation of what you term space; and then the sister friend or brother spirit that lives on the other side of your Earth shall interchange not signs but sounds with you; and the voice and language shall be heard. And when we shall have gained this power over the mighty mechanism which we have to use upon your Earth plane (and we will tell you that the same interest is being manifest and operations are going on in the planetary worlds around you) this crowning result will follow, that messages and communications shall come through the atmosphere (bidding defiance to time and space), and friends dwelling on those sister planets shall commune with you on your Earth. They will tell you of the knowledge, the powers, and the loves, of those who live on the planets, and those shall be brought to your Earth by the audible sound. All this and more shall come to pass by the same power and process which we are now using upon your Earth in your own time. The results follow from the action and power which is possessed by the Great Electrical Angelic Band, of whom so much has been spoken in your outward hearing.—Oxley's Angelic Revelations, Vol. IV., p. 224.

MEETINGS.

(Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—Ed. B. W.)

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, held meetings at G. A. Hall, 115 W. Third street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Third street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

Boston, Mass.

1001 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. Private meetings for members only, first Friday in each month. Public meetings every Friday evening at 7:30. Mrs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street.—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:30 A. M. and 7:30 P. M. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets.—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10:30 A. M.; afternoon services at 2:30, and Wednesday evening social at 7:30.

SPIRITUAL PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street.—Sunday meetings at 2:30 and 7:30 P. M. Solicits correspondence from mediums everywhere, through which phenomena may occur, suitable for a public platform. J. H. Lewis, President.

COLLEGE HALL, 34 Essex street.—Sundays at 10:30 A. M. and 7:30 P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex.—Sundays at 2:30 and 7:30 P. M.; also Wednesday at 8 P. M. Able speakers and test mediums.

Berkeley Hall, Berkeley street.—The First Independent Club holds lectures every Sunday at 3 P. M. F. V. Fuller, Secretary.

Wells Memorial Hall, 987 Washington street.—The Independent Club meets every Wednesday at 2 P. M. Seances followed by singing, etc. Supper at 2 P. M. Entertainment at 7:30. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Ladies Aid Parlor, 1031 Washington street.—Sundays at 2:30 and 7:30 P. M. F. W. Matthews, Conductor.

America Hall, 724 Washington street.—Spirits each Sunday at 8 P. M. Dr. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, 640 Fells Building, each Sunday evening, at 7:30 o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 215 West 42d street, New York City, on each alternate Wednesday at 8 P. M.

All Spiritualists are cordially invited to become connected with the Alliance—either as resident or non-resident members—and to take active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JENNERT, Secretary, 44 Maiden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2:30 and 7:30 P. M. Mediums and speakers always present. F. W. Jones, Conductor.

Aracuan Hall, 57 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7:30 P. M. Admission free.

A General Conference will be held every Monday evening at 230 W. 36th street, at the residence of Mrs. M. O. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dora, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. Ambrosia, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M. at 124 E. 1st Hall, 170 Superior St. Spiritualists and Liberals earnestly invited to send their children, and the public cordially invited to attend.

First Spiritualist Society, 170 Superior street, Cleveland, Ohio.—Sundays at 7:30 P. M. Children's Lyceum every Sunday at 10:45 A. M. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 P. M. in Probek's Hall, Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday at 8 P. M. at 124 E. 1st Hall, 170 Superior St. Spiritualists and Liberals earnestly invited to send their children, and the public cordially invited to attend.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 P. M. at Kimball Hall 247 State street, corner of Jackson. Rev. Bruce Hall, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Haddon, Sec.

Avenue Hall, 159 2d street.—Children's Lyceum Sunday at 10:45 A. M. Spiritualists and Mediums Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7:30 P. M. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at the Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENNER, Pres.

Brooklyn, N. Y.

Johnston Building, 124 Broadway, corner of Nevine street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 110 State street (2nd floor), every Sunday at 10:45 A. M. and 8 P. M. Admission free. Ladies Aid meets at the same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

Brooklyn, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 P. M. Sundays, lectures at 7 P. M.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, instructions and trance speaker; commencing promptly at 7:30. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 P. M. M. D. Higley, President; J. Seeman, Treasurer; J. W. Foyner, Secretary. Geo. A. Fuller, M. D., Regular Speaker.

THIS PAPER

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STARTLING DISCLOSURES.

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